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ΕΥΡΙΠΙΔΟΥ 'ΕΚΑΒΗ. *Euripidis Hecuba, ad Fidem Manuscriptorum emendata, et brevibus Notis Emendationum potissimum Rationes reddentibus instructa. In Usum studiosæ Juventutis.* 8vo. 2s. 6d. Wilkie.

THE publication before us is generally understood, and as generally acknowledged, to be the production of Mr. Porson, late fellow of Trinity college, and now Greek professor in the university of Cambridge. What motive of wisdom or prudence, of modesty or magnanimity, has induced the author either to withhold the communication of his name altogether, as in the present instance, or to deliver his name, as on a former occasion, without those discriminations of degree and college and office, which are usually subjoined to their works by ordinary men not ashamed of academical connections, since he has not condescended to inform his readers, we profess ourselves unable to divine. This we know at least; such performances as have issued from the pen of this professor would confer celebrity and honour on any name, however signalised by literature, of any age or country.

At the end of his preface, our editor has signified his intention of publishing separately, in the vulgar order of their arrangement, the remaining plays of Euripides, if this first specimen should be favourably received by the public. But his labours, we trust, in this interesting province, which is peculiarly his own, will not terminate with Euripides. The lovers of Greek literature will experience a most grievous disappointment, if Sophocles and Æschylus should not profit in their turn by the critical cares of so accomplished a master in his art; a master, qualified in many respects to do that justice to these illustrious tragedians, which they can expect from no other artist: and we are mistaken, if Aristophanes, and the copious fragments of other comic writers, have not still higher

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claims upon our professor for a restoration to as much accuracy and correctness as can possibly be conferred upon them by ingenuity and learning, in conjunction with all the subtleties and dexterities of modern criticism.

The number of readers, in this day of superficial study and intellectual dissipation, that are calculated to apprehend, and relish, and appreciate the professor's systematic labours, we believe to be extremely few. Classic literature, however, in general, whose solid foundation is strict and elaborate criticism, will be bound by the strongest obligations of gratitude to his exertions for restoring and rectifying the text of such valuable writers to that purity, which can alone result from the finest talents in co-operation with every possible opportunity of information, and every accessible assistance from MSS. and the best editions.

The professor's knowledge of his subject is at once extensive, accurate, and profound: his judgement cool, cautious, and severe: his decisions always peremptory, but frequently dogmatical: his illustrations, and observations in general, reserved, unornamental, and concise, unless when he occasionally expatiates in a superfluity of words to flagellate an antagonist, or banter a fellow-labourer, less gifted than himself; he is then sarcastical, indeed illiberal, to an extent, which cannot fail to excite astonishment in association with such extraordinary endowments of learning and sagacity. Of this, and of all our other remarks, to his praise or dispraise, we shall furnish some proofs in the course of our attention to his publications.

We think we perceive also at times too much appearance of deliberate opposition to an explanation and emendation, right or wrong, which has never been promulgated by himself or the tribunal of his critical friends: so that a correction or conjecture seems, on some occasions, to be rejected merely because it had previously escaped their sagacity, or not yet received the sanction of their mandamus. Violations moreover of metrical propriety, which are severely prosecuted when observed in others, are readily committed by the professor himself, even in contradiction to his own unexceptionable rules.

*Jura negat sibi nata, nihil non arrogat armis.*

Notwithstanding these culpable irregularities, these immoralities of criticism, we feel no hesitation in affirming, that such specimens of rigorous, exact, judicious and learned emendation, from a just estimate of MSS. variations, have never yet been exhibited in so small a compass; and the university of Cambridge will blush to the latest day of her existence at the museless Syndics of her press, who deprived her of those honours which posterity would have accumulated on her name, if she had been sufficiently sensible of her possession to patronise

this unrivaled ornament of her discipline in his editions of Æschylus and the other dramatic writers of Greece from her public press. Centuries may not place a similar opportunity within her power.

We shall now proceed to a particular review of the professor's exertions in the work before us, in corroboration of these preliminary remarks.

Our editor's preface is brief, if considered as the introduction to so laborious and voluminous an undertaking; but, if contemplated in its contents, it is pregnant with accurate learning, and with original, as well as highly important, information. We shall indulge ourselves but little in quotations, as every reader, who is engaged in classical occupations, will deem the possession of the book absolutely necessary to his pursuits; and to readers unexercised and uninterested in these studies, such quotations would prove, not merely wearisome, but impertinent and useless.

'In Hecuba, ut a me edita est, neque omissi verborum augmenti, neque admissi in paribus senariorum locis anapæsti exemplum occurrit. Locus unicus, qui priori licentiæ in hoc dramate favet, ab ipso Brunckio, acerrimo alias hujus licentiæ vindice, emendatus est. Et cum rarissima omnino sint talia exempla, quorum tria in Bacchis, corruptissima pene omnium fabula, reperiantur, plane persuasum habeo, non licuisse in Attico sermone augmentum abjicere.' p. iv.

The professor, for the information of those *studious youth*, studiosæ juventutis, whose exigencies he declares himself to have particularly considered in this edition, should not have forgotten one exception to this rule,  $\chi\phi\eta$  frequently used for  $\epsilon\chi\phi\eta$  in the imperfect tense, when no vowel or diphthong has preceded to occasion an elision.

What our editor next delivers, respecting the inadmissibility of anapæsts in any foot of the tragic iambic beyond the first, is new and important; one result of his deep insight into the ancient rythmus; and, we make no difficulty in adding, incontrovertibly just and true. Let the professor speak for himself on this article.

'Altera quæstio, quod ad Hecubam attinet, non minus faciles explicatus habet. In neutro enim duorum exemplorum, ubi anapæstum admisit aut retinuit Brunckius, omnes consentiunt MSS. In altero, v. 788, lectio ejus uno tantum codice nititur. In altero, 385, ( $\tau\omicron\upsilon\upsilon\omicron\mu\alpha$  pro  $\epsilon\upsilon\omicron\mu\alpha$ ) satis auctoritatis pro  $\epsilon\upsilon\omicron\mu\alpha$ , si auctoritas in re tantilla desideraretur.

'Brunckius, qui anapæstos in secundo et quarto senarii loco subinde defendit, fatetur tamen tragicos hanc licentiam, quantum poterant, vitasse. Quidni igitur semper vitarint? An volebant, et tamen nequibant? An casu et incuria eos has maculas fudisse arbi-

trabimur? Adde quod MSS. auctoritate, scriptorum citationibus, et criticis argumentis exemplorum, quæ in hanc partem laudari solebant, numerus jam valde imminutus est.

‘ Aliam ipse rationem adjicio, quæ si vera est, omnes, opinor, anapæstum paribus senarii locis semper excludendum esse ultro agnoscent. Hanc rationem, non plane quidem novam, plerisque tamen ignotam, quam brevissime explicabo. Tantum scilicet abest, mea sententia, ut anapæstus pro secundo aut quarto pede ponatur, ut ne pro tertio quidem aut quinto substitui possit. Hoc de tertio pede si quis verum esse concedet, concedet a fortiori, ut logici dicunt, de quinto etiam verum esse. Dactylus enim, qui in tertia sede creberrime usurpatur, in quinto numquam apparet. Anapæstus igitur, si illa excluditur, hanc intrare non potest. Jam loca, quæ huic doctrinæ adversantur, tam pauca sunt, tam facilia emendatu pleraque, ut si unus et alter forte supersint, quibus nos mederi nequeamus, non idcirco sana judicanda sint. Equidem omnia, quæ regulæ nostræ contraria observavi, aut sanare, aut adversariis eripere posse videor. Ea quæ Euripideæ fabulæ suppeditant, singula, ubi occasio postulabit, examinabo.’ p. vi.

After these indisputable positions, we were much surprised to find the following note at ver. 273 of the professor's Orestes; and the more so as the fidelity of his memory seems no less conspicuous than his other extraordinary accomplishments of critical erudition.

‘ Cæterum verissime observat Reiskius, Euripidem facile potuisse solæcismum et sibila comicorum effugere, versum sic concinnando:’

Εκ κυματων ΓΑΡ 'ΟΡΩ γαληνην αυθις αυ.

‘ Where behold, in opposition to his own statutes, an anapæst, sanctioned by our metrical lawgiver, in the *third* foot!

‘ Quæ nemora, aut qui vos saltus habuere, puellæ Pierides!’

that ye should abandon the professor to this dereliction of his own rules and such failure of recollection? Besides, the inadvertency of the tragedian should be called, in strictness of speech, an *ambiguity*; and is denominated a *solæcism*, we apprehend, with inaccuracy not pardonable in an instructor of such eminence. After all, however, this may be no more than a piece of refined jocularly in the professor to entrap the uninitiated in the mysteries of his witticisms.

The professor then proceeds to specify *six* examples from Æschylus, and *four* from Sophocles, of deviations from this canon, which he rectifies with a neatness, and facility, and acuteness, that characterise his criticisms, and are commensurate

with his learning. The third example from Æschylus is this, Choëph. 654.

Εἰπερ φιλοξενος ἐστὶν Αἰγισθε βία :

where the professor substitutes φιλοξενη, but corroborates this feminine termination of the compound adjective by no passages of sufficient congruity and certainty. But, should we grant the word to be unexceptionable, the passage contains an incivility of insinuation disparaging to the poet, nor consonant to the situation of the speaker. We are inclined to prefer a suggestion of our own :

Εἰπερ φιλοξενὸς ὅτιν Αἰγισθε βία ;

The address is abrupt and incomplete, in conformity with the affected impatience of Orestes ; and accordingly ἐνδὸν ἐν δομοῖς must be tacitly supplied from the preceding verses.

In another passage from the Supplices, ver. 800,

Πρὸς ὃν νεφεὶ δι' ὕδρηλα γίγνεται χιῶν :

the editor proposes the reading of Aldus and Robertellus νεφεὶ δ' ὕδρηλα. We should rejoice to have been told what possible force or propriety can be ascribed to the δὲ in this connection. In γε we could discern the customary power of the particle, and the spirit of these writers : *ubi scilicet* : in that substitution, therefore, it seems most adviseable and secure to acquiesce ; otherwise we should propose :

Πρὸς ὃν νεφεὶ ΔΙΥΤΡΑ γίγνεται χιῶν :

or possibly still nearer διυδρα, though this word be not extant in our lexicons : but these niceties are left to the decision of the reader.

But we have ventured on these hesitations at the professor's mandates with fear and trembling. The professor himself, and his squire, the critic militant, have inscribed over the critical throne, in characters that flash intimidation in the eyes of all who presume to controvert their supremacy, the maxim of the poet :

Οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἐστὼ,  
Εἰς βασιλεὺς, ὃν ἔδωκε Κρονὸς παῖς ἀγκυλομήτει  
Σκηπτρον :

and, frightful to think, and formidable to relate ! this sceptre is exercised in the style of true classical antiquity on every presumptuous opponent :

Σκηπτρῷ ταχ' ἀρὰ σὺν καὶ δαιμαξῶ καρα ;

We shall now go forward to a survey of some passages in the Hecuba itself.

At ver. 11, the comma should have been preserved, as in Beek's edition :

πατηρ, ἢ, εἰ πατ'—:

but these defects of punctuation, sufficiently numerous, where not injurious to the verse, we shall forbear to notice, as such remarks may be esteemed frivolous ; though, in our opinion, this species of accuracy is a capital excellence in any writer.

In ver. 15, οἶος τ' ην is very improper. If the professor joins such words as εἰπερ, ουκετι, &c. surely the τ', which is inseparable from οἶος in this acceptation, is disunited with no propriety whatever.

At ver. 28, the professor, with all former editors, misconceives the sense and construction of the passage, when he supposes a former αλλοτε to be omitted. We will give a much simpler and more elegant representation of the verses, after the following punctuation :

κειμαι δ' ἐπ' ακταις αλλοτ', ἐν ποντε σαλῶ,  
πολλοις διαυλοις κυματων φορουμενος,  
ακλαυστος, αταφος· νυν δ' ὅπερ—.

The contrast lies between αλλοτε and νυν: 'At other times my position is on the borders of the shore, among the breakers;—but now I am sitting in a state of separation from the body—.' Ποντε σαλῶ is explanatory of ακταις and this exactly corresponds to Homer's ἐγγινι θαλασσης—the breakers. Compare vv. 699, 700. Compare Helen. 1285. Iph. Taur. 253.

An imitation of these elegant verses by a poet of great merit in other respects, besides that of an unequalled purity in iambic verse, but very undeservedly neglected, may prove not unacceptable to the reader :

Τονδ', οἶα δυκτην κηρυλον, δια στενη  
Αυλωνος οἰσει κυμα γυμνικην φαγρον,  
Διπλων μεταξυ χοιραδων σαρεμενον.

They will be found in Lycophron's Cassandra, ver. 387.

In ver. 41, we find an error of orthography, very common indeed in such words, and venial in editors of ordinary magnitude, but inexcusable in so accurate a scholar as Mr. Porson, προσφαγμα, instead of προσφαγμα; which is the proper word here, and of a different signification from the former.

Ver. 112. The editor judiciously prefers ὅτε to ὅτι, but his reason is inaccurate: 'Plus enim est, si quis simul et rem ipsam et rei tempus quam si rem solam memorat.' In truth ὅτε comprehends and implies the other; the professor therefore should have said: 'Significantius est ὅτε nam, qui tempus poscat, haud dubie rem ipsam teneat necesse est.'

A very remarkable passage, and of much difficulty, occurs at v. 243, on which the professor's exertions are wholly superficial and inefficient :

οισθ' ἦνικ' ἡλθες Ἰλιν κατασκοπος,  
 δυσχλαινία τ' αμορφος, ομμάτων τ' ἀπο  
 φονα σταλαγμοι σὴν κατεσταζον γενυν ;

For φονου Musgrave recommends δολου, our editor φοβου, which comes indeed nearer in appearance to φονου, but is not well adapted to the supposed fact of a man *voluntarily* undertaking this adventure. This word, however, constitutes but a trivial particle of what is puzzling and exceptionable in the verses : they are destitute of legitimate construction. The former τε, according to the regularity and accuracy of these writers, connects something *similar*, preceding or subsequent ; but κατασκοπος, an *agent*, forms no proper correspondence with αμορφος δυσχλαινία, a mere *external variation*. Besides, the forms ἦνικ' ἡλθες and σταλαγμοι κατεσταζον are not suitably consecutive, nor agreeable to the genius of Greek composition. These niceties are not easily pointed out by words, and are rather to be felt than explained ; but no reader, we will venture to say, well versed in the subject, will not be aware of this illegitimacy and harshness after our admonition and appeal to his sensations. In short, whoever will take the trouble of comparing the parallel passage in Rhés. 712, and the original in Homer's Od. Δ. 214, must be inclined to conclude that a *fictitious madness*, or *idiotism*, was adopted by Ulysses on this occasion. For these reasons we will venture to propose, under a due impression of awe and reverence, with the professor's permission and the permission of his critical friends, the following correction and conception of the passage, which would leave also a regular and unexceptionable construction :

οισθ', ἦνικ' ἡλθες Ἰλιν κατασκοπος,  
 δυσχλαινία τ' αμορφος ομμάτων τ' ἀπο,  
 ΑΦΡΟΥ σταλαγμοις σὴν ΚΑΤΑΣΤΑΖΩΝ γενυν ;

The second verse now means *disguised BOTH in dress AND countenance* : and how easily the ε in σταλαγμοις might be lost in that position, every body sees : but that alteration of the substantive would readily superinduce the corruption of its verb. Compare with the Rhesus a very apposite passage in the LXX, 1 Reg. xxi. 13. Compare also Iph. Taur. 308—Herc. fur. 934—Plut. vi. 62. im. ed. Reiske ; for we are unwilling to multiply our quotations beyond necessity in the course of our remarks.

At ver. 448, the professor has excogitated an alteration of a nature so subtle and recondite, as would alone suffice to carry

down his fame with unrivaled glory to posterity. Other editions have, with most lamentable and fatal incorrectness:

Αὔρα, ποντίας αὔρα:

he substitutes, with incomparable acuteness and most edifying restoration:

Αὔρα ποντίας αὔρα.

But we wrong the reader whilst we prevent our learned critic from communicating the discovery in his own words: '*Mutavi accentum, cum secunda hujus vocis producat.*' In the mean time we are reminded of some lines in Butler:

' For he a rope of sand could twist  
As tough as learned Sorbonist;  
And weave *fine cobwebs*, fit for skull  
That's *empty*, when the moon is *full*.'

What an union have we here! Such rare talents with such despicable trifling.

What our editor seems to blame, and with justice, in Brunck, at ver. 464, he commits himself at ver. 487, where he adopts *Αἶδα*, a conjecture of Musgrave's, instead of the authorised reading *Ἀρδα*, unnecessarily, as both constructions are in use: see Troad. 351, and Elect. 89 is in fact an apposite example.

We are surprised, that the professor at ver. 513, which by an error of the press is put 509, should not have accepted readily, as more significant, the reading of the Harleian MS. because Talthybius does not merely μετασσειχει—*come after*—Hecuba, *to find her*, as in Supp. 90, Theseus after Evadne and her company; but with a view also of *conducting* her to another place, ver. 512. On this account we should have thought it impossible for any competent judge to hesitate a moment between the readings at Phœniss. 1328.

—εγω δ' ἤκω μετα  
ΣΤΕΛΩΝ ἀδελφην—.

Nothing can be more insipid than γερων in this place. Compare Hec. 725.

At ver. 515 we think the present editor mistaken with his predecessors in placing an interrogation at the clause:

οἱμοι, τι λῆξεις; οὐκ ἀρ' ὡς θανέμεν  
μετηλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;

Put a period at κακά and understand the sentence as the language of despair. 'So THEN you are not come after me to put me to death, but to signify calamities!' Ἀρα, when interrogative, has the former syllable long, being put for ἡρά. The scholiast might have instructed them better: see ver. 519. But

possibly the professor looks for his remedy in those little conjurers, the magic tribe of curve and circle and inclined plane, which he places above his words; whose prodigious achievements we have commemorated with due respect at ver. 448. Instances, we know, may be adduced to the contrary of our supposition here, and of such exceptions the scholiast also was aware: but they are either great singularities, or liable to much suspicion of integrity.

Ver. 712. οὐχ ὅσια τ', εἰδ' ἀνεκτα.

The professor observes, that one MS. has γ' instead of τ' and certainly the former particle would be preferable with οὐδε: but we should read in reality:

Οὐχ ὅσια τ', οὐτ' ἀνεκτα.

Brunck has advanced some positions on this point, both in his notes on Apollonius Rhodius and Æschylus, which are by no means accurate.

Of an elegant verse, 754,

ὄρας νεκρὸν τόνδ', οὐ κατασταζῶ δακρυ;

the professor seasonably points out an imitation by Ennius, preserved in the collections of Nonius:

'Vide hunc meæ in quem lacrumæ guttatim cadunt.'

But it is remarkable that his sagacity should have overlooked a slight error in the Latin verse, when thus brought into comparison with its original. Read interrogatively, as in Euripides:

'Viden hunc meæ in quem lacrumæ guttatim cadunt?'

Nor, on this subject of imitation, would he have acted unprofitably to his *studious youth* had he furnished them with an opportunity of contemplating and admiring the superior majesty of Roman poetry in some verses of the Mantuan, adumbrated from ver. 770 just below, and vv. 21, 22, of the prologue to this play:

'Ille, ut opes fractæ Teucrûm, et Fortuna recessit,  
Res Agamemnonias victriciaque arma secutus,  
Fas omne abruptit: Polydorum obtruncat, et auro  
Vi potitur.'

What a contrast between the simplicity and tenuity of the Athenian, and the magnificence and splendour of the Latin bard: a bard, without a rival for poetic language and majestic numbers among the favourites of the Muses!

In ver. 768, our editor justly excepts to the ' in τινος γ' ὑπ' ἄλλῃ, and for γ' ὑπ' proposes πρὸς. But how this latter word could ever be supplanted by the former, it is difficult to comprehend: the poet wrote, we think, τινος ΓΑΡ ἄλλου.—When the

abbreviation of γαρ had once molten away into γ', the ἵπ' might easily be devised to remedy the hiatus.

A real difficulty of construction occurs in ver. 806:

οἱμοὶ ταλαινα, ποὶ μ' ὑπεξαγεις ποδα;

Musgrave's attempts are justly disparaged by the professor, who adds: 'Sensus esse videtur; Quo meum pedem subducis, i.e. quo me cogis te sequi?' A pretty method truly of unraveling this intricacy! without a particle of illumination thrown either on the syntax or the peculiarity of expression.

————— fecisti probe:

Incertior sum multo quam dudum.'

We perceive no readier contrivance for removing this obstruction than a slight alteration in the concluding words:

————— ποὶ μ' ὑπεξαγεις ΠΟΔΙ;

'Quonam me furtim ac pedetentim abstrahis *incessu tuo*?'

Agamemnon is supposed to be gradually retreating, and Hecuba following his steps with her entreaties. What is there harsh or unintelligible in this?

In ver. 902, instead of the former reading ἀμφὶ σε καλυπτει, which is redundant by a syllable, our editor inserts with the MSS. ἀμφὶ σε κρυπτει. As the scholiast also acknowledges καλυπτει, we should prefer a dismissal of the pronoun, which can be more conveniently and legitimately spared in the chorus than in the dialogue:

————— τοῖον ἔλ-  
λαγων νεφὸς ἀμφὶ καλυπτει.

So in Hel. 45, νεφελη καλυψας and his exemplar, Il. ε. 343, whom our poet had in view:

————— ΤΟΙΟΝ τοὶ ἐγὼ ΝΕΦΟΣ ΑΜΦΙΚΑΛΥΨΩ.

But we shall weary our readers by drawing out our remarks to such a length: with two passages more, therefore, we will finish our observations on the Hecuba.

αλιμενον τις ὥς ἐς ἀντλὸν ἐμπεσῶν  
λεχρῖος, ἐκπεσῇ φίλας καρδίας,  
ἀμερσας βίοντον: Ver. 1018.

What notions the *studious youth*, for whom the professor's exercitations were primarily accommodated, will entertain of such a passage as this before us, we undertake not to divine: but the manner in which it is here exhibited affords no presumption of a very distinct perception of it on the part of our learned editor, who neither ingenuously acknowledges a difficulty, nor condescends to illustrate these obscurities with a single ray of his genius and erudition. Let us first produce

the place which Euripides may be supposed to have had under contemplation, from Homer's *Odyssey*, O. 478.

ΑΥΤΛΩ Δ' ΕΝΘΕΠΗΣΕ, ΠΕΣΘ' ΩΣ ΕΙΝΑΛΙΗ ΚΥΞ·

for so the passage should be pointed. As to *λεχριος*, with which Musgrave is dissatisfied, that word must not be disturbed; because it excellently represents the attitude of one in the circumstance supposed by the poet. The same picture, of a creature gradually falling in the agonies of death, is strikingly portrayed by a whole line in Virgil, *geo. iii. 524*:

‘Ad terramque fluit *devexo* pondere cervix.’

With the admission of the present reading, we must acquiesce in Brunck's explanation of *αμερσας βιοτον*, though it be not wholly satisfactory. A trivial alteration would render the verses altogether faultless and perspicuous.

ΑΛΙΜΕΝΟΝ ΤΙΣ ΩΣ ΕΣ ΑΥΤΛΟΝ ΕΜΠΕΣΩΝ  
ΛΕΧΡΙΟΣ, ΕΚΠΕΣΕΙ ΦΙΛΑΣ ΚΑΡΔΙΑΣ,  
Σ' ΑΜΕΡΣΑΣ ΒΙΟΤΟΤ.

Perhaps the editor's *εκπεση* is a typographical error, of which there is no scarcity, in addition to those specified by himself.

Ver. 1169 is much better given by the professor from Stobæus than former editions gave it. Now it stands thus in his edition:

η νυν λεγει τις, η παλιν μελλει λεγειν.

But as one MS. has *εστι*, and another omits *τις*, which is certainly repeated most unpleasantly after the preceding verse, and as there is a degree of retired elegance in the use of the participle, not likely to have originated in transcribers, we have little doubt of thus restoring the verse to its primitive integrity:

η νυν ΛΕΓΩΝ ΕΣΤ', η παλιν μελλει λεγειν.

Here then we finish our censures on the Hecuba, and shall speedily proceed to an examination of the Orestes. We must warn our readers, however, to recollect that the more salubrious part of our office, as *critical reviewers*, consists in animadverting on what we suppose errors in judgement and deficiencies of knowledge; otherwise, we might have found an opportunity in every page of producing the most unequivocal testimonies to the deep learning, the singular acuteness, the unexampled accuracy, the sober disquisition, and the solid judgement of our incomparable professor.

On two points he is particularly urgent: the banishment of anapæsts from the second, third, fourth, and fifth feet of the iambic; and the restoration of the augment to the verb: and in both these respects his sentence is unquestionably just, and admits of no appeal. A very considerable difficulty on the latter topic occurs in Sophocles; and with our conjectural so-

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lution of that puzzling specimen in contradiction to the professor's admirable rule we will dismiss our wearied and impatient reader. The verse occurs in the *Œdipus Coloneus*, v. 1621, according to the enumeration of the Eton edition in quarto, which is the only copy at present in our power:

ην μὲν σιωπῇ, φθεγμὰ δ' ἐξαίφνης τινος  
 δῶξεν αὐτόν—.

No plausible correction seems readily to present itself, and δῶξεν is indubitably erroneous, as the preceding verse ends with a consonant. Now repeat only the verb-substantive ἀποκρίνεται in the following clause, than which nothing can be more unexceptionable, and a most easy and natural emendation spontaneously arises:

ην μὲν σιωπῇ, φθεγμὰ δ' ἐξαίφνης τινος  
 ΘΩΞΕΑΝ αὐτόν—.

We have just witnessed the same elegant government in Euripides; and what more probable than the substitution of δῶξεν by the copyists? Thus, in a similar case, the true reading ἔχον of edit. Ald. and Bas. in *Plut.* vi. 68, has been expelled for ἐχει, from inattention to this construction.

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*An Account of an Embassy to the Court of the Teshoo Lama, in Tibet; containing a Narrative of a Journey through Bootan, and Part of Tibet. By Captain Samuel Turner. To which are added, Views taken on the Spot, by Lieutenant Samuel Davis; and Observations Botanical, Mineralogical, and Medical, by Mr. Robert Saunders. 4to. 2l. 2s. Boards. Nicols. 1800.*

SUCH are the varying fortunes of Eastern politics, that the horizon, which we lately contemplated without a cloud, is already darkened and portends a storm. The most eastern English possession is too near to Arracan, and has already occasioned some misunderstanding; while the Nipaul, on the north side of Bengal, either in the possession or under the protection of China, may produce some difficulties on that side. Yet, perhaps, in an extensive political view, we need not regret being excluded from Thibet. The baleful inhospitable country interspersed between the dominions of the Dalai Lama and Bengal renders the communication difficult and dangerous; nor can the productions of a Tartarian race, in a cold region, invite a commercial company to engage in a competition with Russia. If it be true, as reported, that this power has advanced towards the confines of China, and is attempting to establish a colony with peculiar immunities, it may be safely left to the

effects of Chinese jealousy and suspicion, or to the more active notice of the Birman monarchy.

The present subject is not wholly new to us. In our journal we have often adverted to this country of singular politics, and where an union of deity, priest and monarch, exists under the form of a child, and pointed out some difficulties in this peculiar system, not yet explained. The embassy was undertaken many years since, under the patronage of Mr. Hastings, and some account of it published in the first volume of the Asiatic Researches; but, as that was short and the particulars few, we shall now resume the subject afresh.

Thibet is, we know, far north of Bengal, and its capital in more than 29° north latitude. The mountains which divide it from India are a part of that vast ridge which pervades Asia, and is the source of numerous rivers, which fall into almost every surrounding sea, so that, though in a latitude comparatively low, the cold from the great elevation is often intense. The mountains of Bootan, over which the road of the embassy extended, are inhabited by a stout hardy race, differing in every respect from the timid feeble Hindu, and apparently of Tartarian origin, while, at the foot of these mountains, between them and Bengal, is a vast plain divided by morasses, which forms a barrier, from its unwholesome exhalations, more insuperable than the strongest fortresses. Yet this country was the subject of contest, as it was attacked by the rajah of Bootan, whose troops were repulsed by the company's army. The rajah applied to the Lama for his mediation. The Dalai Lama is usually a child, changed when it suits the conveniency of the regent, and supposed to be immortal; for, though the body dies, the Dalai Lama may at will be born again in whatever country he prefers. The Teshoo Lama, next to him in religious rank, is the regent; and his letter to Mr. Hastings, on occasion of this mediation, we shall transcribe. No threat was ever conveyed in a milder or more courteous manner.

\* Translation of a Letter from Teshoo Lama to Warren Hastings, Esq. President and Governor of Fort William in Bengal. Received the 29th of March, 1774.

\* The affairs of this quarter in every respect flourish: I am night and day employed in prayers for the increase of your happiness and prosperity. Having been informed, by travellers from your country, of your exalted fame and reputation, my heart, like the blossoms of spring, abounds with satisfaction, gladness, and joy. Praise be to God, that the star of your fortune is in its ascension! Praise be to him that happiness and ease are the surrounding attendants of myself and family! Neither to molest, nor persecute, is my aim: it is even the characteristic of our sect, to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single

individual; but, in justice and humanity, I am informed you far surpass us. May you ever adorn the seat of justice and power, that mankind may, in the shadow of your bosom, enjoy the blessings of peace and affluence! By your favour, I am the Raja and Lama of this country, and rule over a number of subjects, a circumstance with which you have no doubt been made acquainted by travellers from these parts. I have been repeatedly informed that you have engaged in hostilities against the Dêh Terria, to which it is said, the Dêh's own criminal conduct, in committing ravages and other outrages on your frontiers, gave rise. As he is of a rude and ignorant race, past times are not destitute of instances of the like faults, which his avarice has tempted him to commit. It is not unlikely that he has now renewed those instances; and the ravages and plunder which he may have committed on the skirts of the provinces of Bengal and Bahar have given you provocation to send your avenging army against him. Nevertheless his party has been defeated, many of his people have been killed, three forts have been taken from him, and he has met with the punishment he deserved. It is as evident as the sun, that your army has been victorious; and that, if you had been desirous of it, you might, in the space of two days, have entirely extirpated him; for he had not power to resist your efforts. But I now take upon me to be his mediator; and to represent to you, that, as the said Dêh Terria is dependent upon the Dalai Lama, who rules in this country with unlimited sway, though, on account of his being yet in his minority, the charge and administration of the country, for the present, is committed to me; should you persist in offering further molestation to the Dêh Terria's country, it will irritate both the Lama and all his subjects against you. Therefore, from a regard to our religion and customs, I request you will cease from all hostilities against him; and in doing this, you will confer the greatest favour and friendship upon me. I have reprimanded the Dêh for his past conduct; and I have admonished him to desist from his evil practices in future, and to be submissive to you in all things. I am persuaded he will conform to the advice which I have given him; and it will be necessary that you treat him with compassion and clemency. As to my part, I am but a fakeer; and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of all mankind, and especially for the peace and happiness of the inhabitants of this country; and I do now, with my head uncovered, entreat that you will cease from all hostilities against the Dêh in future. It would be needless to add to the length of this letter, as the bearer of it, who is a Gosein, will represent to you all particulars; and it is hoped that you will comply therewith.

‘In this country, the worship of the Almighty is the profession of all. We poor creatures are in nothing equal to you. Having, however, a few things in hand, I send them to you as tokens of remembrance, and hope for your acceptance of them.’ P. ix.

This letter produced some friendly communications between Thibet and Calcutta, and in the result the present embassy, which was undertaken seventeen years since. To finish, however, this historical sketch, we shall add the subsequent events from the last chapter. This friendly intercourse continued, with a mutual exchange of good offices, till about the year 1792, when the Nipalese, inhabitants of a tract between Oude and Thibet, made an irruption into the latter district, but were repelled by the Chinese, the sovereign military protectors of Thibet, who in return invaded Nipal, and compelled the robbers, for plunder was their only aim, to restore the booty. The resemblance of the Nipalese soldiers to the English, or some assistance, as it has been said, given them by the officer who commanded on the frontiers, occasioned great coolness in the Chinese court, and was the cause of many of the inconveniences experienced by lord Macartney in his embassy. The Chinese still keep possession of the frontiers of Nipal, and the western side of Bootan, so as to prevent any communication between Bengal and Thibet.

Nothing very interesting occurs in captain Turner's narrative, till he arrives at the frontiers of Bootan. The Cooch Bahar, the noxious plain already mentioned, at the foot of the Bootan mountains, is a most wretched place, and its inhabitants a miserable and puny race. A very ancient custom exists here, viz. that if a peasant is unable to satisfy his creditor, he gives up his wife as a pledge till the debt is discharged, and the family born during this period is equally divided between the temporary possessor and the husband. The lower ranks dispose of their children for slaves without any reserve.

In the approach to Buxadewar, the country begins to wear the bold and sublime aspect of an immense mountainous district, and the travellers soon ascend those lofty eminences, which, in Mr. Kirwan's opinion, emerged, at the earliest æras, from the chaotic fluid.

It was seven o'clock when we left Buxadewar; our way led across the Peachukom mountain, and it was nine before we reached its summit, by a steep and rocky road, some parts of which consisted entirely of stairs of stone. We found here a small hut, which seemed intended as a resting place for travellers, and we availed ourselves of the convenience to look back on the difficulties we had passed, in the hope of enjoying an uninterrupted prospect of the low country of Bengal. The sun shone, and the atmosphere was clear, but, from the excessive height of the mountain, we could see only a short distance beyond the woods, that extended from its base for more than ten miles upon the low lands. The woods are intersected by the channels of many streams, which in the season of the

rains become considerable rivers, and greatly contribute to the magnitude of the Berhampooter.

‘ Every object beyond the wood appeared indistinct, and the horizon was lost in haze. In a few minutes our prospect was entirely changed; clouds came gliding towards us, and every object was enveloped in a thick mist. The air became very chill: a thermometer, carried in the pocket, at the foot of the mountain stood at  $80^{\circ}$ , on the top at  $74^{\circ}$ , but in the shade it fell in ten minutes to  $65^{\circ}$ .

‘ While resting on this elevated station, we were cautioned by the Booteas to preserve the profoundest silence, and to beware of the danger of disturbing the elements by any sound louder than a whisper. We were seriously assured that the concussion of the air, occasioned by loud conversation, would inevitably bring down on us torrents of rain. We escaped the danger: but we had not long left Peachukom, when the clouds, which we had seen collecting, broke in abundant showers. Thus we obtained credit for attention to the advice of our guides; nor were their precautions lost upon us, as they taught us to avoid wasting too much time on so commanding a spot, which, from its superior elevation, stands in the way, to intercept much of the vapour exhaled from the extensive waste that lies spread far and wide beneath its base.

‘ We next ascended the Oomkoo, a mountain higher than the former, covered to its summit with trees, all clothed with moss, and with creepers intertwined amongst them, of surprising length and thickness, and not less remarkable for their flexibility and strength; qualities which render them an excellent substitute for rope, the use of which indeed they entirely supersede.

‘ The mountain is composed in some places of clay; but for the most part it consists of a flinty stone, striated with talc, and intermixed with marble. It produces a great quantity of bamboo, which is very hollow, and smaller than that of Bengal, having its knots at a greater distance from each other, and growing to full maturity in one season. Its leaves are very large, and are gathered as food for their horses, instead of grass: clusters of plantain trees were not uncommon. Descending on the other side, we came to a sacred spot called Sheenphilla, dedicated to a deity of the same name. In compliance with the earnest advice of my guide, I threw down a rupee here, by way of purchasing a prosperous journey. After passing this spot, we travelled along the sides of Pheadinchim, a perpendicular rock, the road being only about two feet broad, formed entirely of large loose stones, and projecting over a deep precipice below, which is twice the height of the tallest trees; above, large masses of impending rock frown horribly on the passenger, and threaten every moment to overwhelm him. It is an awful situation: and were the rock stripped of the trees and vegetables with which it is covered, the boldest adventurer would be filled with terror and dismay. My head almost turned round. In this place was lost the fine Arabian horse sent by the governor-general as a present for the

daeb raja. He started at the overhanging rock; and falling from the road, was dashed to pieces at the bottom of the precipice.' p. 44.

In these mountainous districts, the peculiar qualities of the Tangun horses are highly valuable and useful.

' This species, which is indigenous to Bootan, has its title from the region in which they are bred; being called Tangun, vulgarly Tannian, from Tangustân, the general appellation of that assemblage of mountains which constitutes the territory of Bootan. The breed is altogether confined within these limits, being found in none of the neighbouring countries; neither in Assam, Nipal, Thibet, nor Bengal. I am inclined to consider it as an original and distinct species: they are distinguished in colour by a general tendency to piebald; those of one colour are rare, and not so valuable in the opinion of the Bootea, but they are more esteemed by the English, and bear a higher price than the party-coloured, which are composed of the various shades of black, bay, and sorrel, upon a ground of the purest white. They are usually about thirteen hands in height, and are remarkable for their symmetry and just proportions; uniting, in an eminent degree, both strength and beauty. They are short bodied, clean limbed, and, though deep in the chest, yet extremely active. From this conformation they derive such a superiority in strength of muscle, when condensed by the repeated effort of struggling against acclivities, as can never be attained by a horse of a thin and light shoulder. It is surprising to observe the energy and vigour apparent in the movements of a Tangun. Accustomed to struggle against opposition, they seem to inherit this spirit as a principle of their nature; and hence they have acquired a character among Europeans, of being headstrong and ungovernable; though, in reality, it proceeds from an excess of eagerness to perform their task.

' Indeed, some of those that come into our hands aged, have acquired habits of resistance, which it is rather difficult to modify or reform. These are chiefly to be attributed to the strong hand with which they are governed: I have seen a Tangun horse tremble in every joint, when the groom has seized both ends of a severe bit, and compressed his jaws, as it were, in a vice. Under the strongest impression of fear, they execute their labour with an energy unsubdued even by fatigue; and their willingness to work, added to their comparatively small value, has drawn upon them a heavy share of the hardest services in Bengal, equal with that of the tallest and most powerful horses in India, both for the road and draught; yet, in the heaviest carriages, they are never seen to flinch, but often betray an impatience, and start forward with a spring, that sometimes surprises their driver. If they happen to have been unskilfully treated, they will not unfrequently bear against the bit with a force which seems to increase with every effort to restrain them. Sometimes, with less apparent cause on their side, they lean against each other, as though it were a struggle which of them should push his companion down;

at other times, they lean with so great an inclination from the pole, that a person unacquainted with them would apprehend every instant that they must either fall or the traces break. These are habits, indeed, which it requires the greatest patience to endure, and a long course of mild and good usage to subdue. By such means it is practicable to govern them; but to a person not endued with a very even temper, I would by no means recommend the contest; for, after all, strong and hardy as Tanguns are, they are less able to bear the heat of an Indian sun than any other breed, and they often fall victims to it when hard driven in very hot weather.' P. 22.

Our travellers were received at Buxadewar with particular attention by the soobah, and the circumstances which occurred there are not uninteresting, but too long for insertion. The ascent over immense and almost inaccessible mountains continued, where the vast gigantic features of nature appear in their sublimest magnificence. The river, unseen from its distance, roars under foot; the cascades dash from such a height that the water is lost in vapour ere it reaches the bottom; their path is over loose rocks, retained by cramps of iron and beams of wood; and, near the top of a mountain, they pass through a chasm in the solid rock, eighteen or twenty feet deep. The peculiar scenery of this spot is represented in some excellent engravings of Basire, from the drawings of Mr. Davis. The bridges over these stupendous chasms are simple, but of curious contrivance, particularly the chain bridge over the Tehintchieu at Chuka. A similar one over the Tees is described by Mr. Hutchinson in his History of Durham.

It was with extreme delight that Tournefort, in ascending Teneriffe, recognised, as he advanced, the plants of Gaul, Germany, and even the Arctic regions, as the gradually decreasing temperature admitted of their growth. In the same way, captain Turner, in advancing from Chuka, saw, with rapture, strawberries, the dog rose in full bloom, primroses, and even the docks and nettles of his own country. He was in the climate of England, though in latitude  $27^{\circ} 15'$ ; and, after the sun had withdrawn his rays, enjoyed the lively fires which the neighbouring pines afforded.

Tassifudon is the capital of Bootan, and the rajah is himself a lama, and truly religious. The reception of our travellers, we may, indeed, call them ambassadors, was friendly and attentive.

'The raja expressed a wish that my servants should leave the room. He then began to lay aside something of his formality, and conversed with less reserve. He dwelt much upon his friendship for the governor-general, and ascribed a durability to their connexion, in strict unison with the doctrine of the metempsychosis. He told me that he understood the contents of the governor's letter,

in which I was mentioned in high expressions of confidence and regard; and assured me of the particular satisfaction he experienced, in seeing a person so intimately known to, and deputed by, his friend; enjoining me to esteem him in the same light. Then carrying on an allusion, which agreed perfectly with the tenets of their faith, he claimed with Mr. Hastings the nearest spiritual alliance; and, rejecting every degree of mortal relation, asserted theirs to be no other than emanations from the same soul; thus indicating a new species of affinity of unlimited extent and compass; embracing, in one comprehensive system, the immaterial spirit, or animating principle of all the good and great, unconfined to place, to nation, or religion, but indelibly distinguished by a more permanent and definite similitude, than the operation of nature ever accidentally stamps upon the perishable materials of the human form.' P. 74.

The lama confines his diet to fruits and vegetables; nor would he join with the English in their repasts. They left him, however, some claret and raspberry jam, as *curiosities*, and in a few days they were so well relished that a farther supply of the former was requested. The gylongs (a religious order) pray three times a day, and perform their ablutions every month. Not a female lodges in their residence, where 1500 are collected, but they are not deprived of their occasional assistance by day; and our author remarks 'that the prettiest women he saw were employed in carrying water into the palace.'

'We used to see them passing in procession, at the base of the eminence on which our habitation stood, in order to cross the bridge, and proceed over a small plain, on the other side, to a little island at a short distance, where they undressed, and laved their brawny limbs in the waters of the Tehintchieu. This resort of the gylongs was visible from our windows; and as they went half naked into the water, such a promiscuous assemblage afforded a fair opportunity of forming a just judgment of their figure: and I know not where in the world an equal number of men would be met with, so straight, so well proportioned, and so stout. This may be taken as a general character; and I do not remember a single instance of deformity in the space through which I have travelled, unless we reckon as such the glandular swelling of the throat, of which I shall presently speak more particularly.

'The Booteas have invariably black hair, which it is their fashion to cut close to the head. The eye is a very remarkable feature of the face; small, black, with long pointed corners, as though stretched and extended by artificial means. Their eyelashes are so thin as to be scarcely perceptible; and the eyebrow is but slightly shaded. Below the eyes is the broadest part of the face, which is rather flat, and narrows from the cheekbones to the chin; a character of countenance appearing first to take its rise among the

Tartar tribes, but is by far more strongly marked in the Chinese. Their skins are remarkably smooth, and most of them arrive at a very advanced age before they can boast even the earliest rudiments of a beard: they cultivate whiskers, but the best they produce are of a scanty straggling growth. In this heroic acquisition I quickly surpassed them; and one of my Mogul attendants, for the luxuriancy of his, was the admiration of them all. Many of these mountaineers are more than six feet high; and, taken altogether, they have a complexion not so dark by several shades as that of the European Portuguese.

‘ Though it be somewhat to their discredit, yet impartiality obliges me to own, that my new friends were far from having any very nice notions of cleanliness. The ablution I have just noticed, is a practice connected with their religion, and not repeated more frequently than it enjoins. The ministers, it may be observed, are totally a distinct class, confined solely to the duties of their faith; and the common people, pretending to no interference in matters of spiritual concern, leave religion, with all its forms and ceremonies, to those who are attached from early habit to its obligations, prejudices, and prescriptions: and hence, no doubt, many find an apology for abjuring the use of water, as nature offers it, either on their persons, or at their meals.’ P. 84.

The swelling of the neck, to which they are subject, is the goitre of the Alpine regions.

Tassifudon is situated in a glen, three or four miles in length, and about one in breadth, surrounded by most stupendous mountains. Its houses are scattered in groups, in the glen and on the sides of the surrounding hills, while the recesses of the religious devotees are, as in Montserrat in Spain, placed in some of the most inaccessible parts: so uniform are the effects of the same principle, in men most different in manners, customs, and climate. The description of the residence of the raja, the chief lama, and of the subordinate ones, admits not of an abstract; but the inscription on the religious buildings, often on a wall erected for the purpose in different places, and with immense stones on the sides of mountains, so as to be visible at vast distances, is a singular one—Oom maunie pajmee oom—These terms, however, are obviously Chaklee; and are almost literally Om-ain-ai ‘the region or temple of the emanation of Ham;’ and Pi- or P'-ain-ai-Om ‘the place of the oracle of the emanation of Ham.’ The other religious term found upon the walls is not less conspicuously of the same origin, Chauscha (Chaus-Cai) ‘the temple of Chus.’ It is from the same radicals the Greeks derive the words Ομ, Παξ, and Κουξ, (Coc-Chus, ‘the lofty and supreme Chus’) adopted in their Eleusinian mysteries. And the whole proves obviously that, on the destruction of the city of Babel, shortly after the deification of

these patriarchs, and the institution of solar worship, which we might easily prove connected therewith, the descendants of Chus branched forth in different directions from the plains of Shinar, and propagated their idolatrous opinions along with them. Indeed, the very name of Booteea is itself of Chaldee origin,—Bad, or Bout, implying a boat or ark, and was often peculiarly applied to that of Noah; whence *Βουτος*, ‘the city of the ark,’ was sacred to the arkite deity Isis. The pampered bull, like the Brahmennee, or sacred bull of Hindostan, wanders about the glen and mountains in security; the monkeys play their mischievous gambols unmolested; and the fishes rise to the river’s edge, requiring sustenance from the friendly hand, which never churlishly refuses it. All animated nature is apparently protected by the Booteas; but the wild and mischievous creatures are almost unknown among them. The ingenuity of the Booteas seems by no means inconsiderable; yet they know not how to construct a chimney. They prepare butter by a simple churn like a chocolate mill; and manufacture paper from the bark of a tree stronger, and perhaps coarser, than ours, though in a very similar way. It may not be amiss to hint at this time, when paper is so scarce, that the vegetable pulp is separated by beating, and that many of our barks will afford it in great abundance. The mountaineers of this country we have said are robust, but we do not perceive that they are bold and active warriors. Captain Turner describes some little scenes of warfare which occurred in a rebellion during his residence at Tassifudon, which do not speak highly in favour of the Booteas’ military prowess.

An occasional residence of the rajah is Wandipore, situated on the west of the capital. European fruits, such as peaches, apricots, &c. abound in this part of the country; and the apples are harsh, rather from the want of a good sort, than a deficiency of sun. The castle of Wandipore is seated on a rock, which projects like a wedge, at the junction of two considerable rivers. Its situation is strong, and the building answerable to it; nor is it less tenable in consequence of the adjoining hills, which rise in easy slopes, terminating at a distance, and greatly increasing the beauty of the prospect, without affording assistance to an enemy.

‘We discovered snow, on Sunday the 6th of July, upon the most distant mountains towards the north; but the clouds hung about them, and they were only a short time visible. In the hollow below the castle, on the eastern side, was a large garden; a situation judiciously chosen for its uncommonly fine shelter. We found orange, citron, pomegranate, peach, apple, and even mango trees, thriving extremely well. Of culinary vegetables, it boasted no great variety: there were, however, cucumbers, bangun, chili;

and it was much over-run with weeds. Though we varied our evening's walk, we saw few objects that were not familiar to us. Having been so long accustomed to the noise of rapid currents, and the view of lofty mountains, diversified with populous villages, groves, and hermitages, the repetition of such scenes could impart to us no pleasure, which we had not already experienced.

' On the north-east end of Wandipore-hill, grew a cluster of tall fir-trees, that had an extremely singular appearance: not a single branch of them pointed towards the east, on which side art could not possibly have rendered them more bare; but on the other side, the branches grew with great vigour, and were full of luxuriant foliage. This curious effect resulted from the peculiar conformation of the hills, which throws a constant current of wind with great fury across that corner. A perpetual hurricane seems to prevail at Wandipore. This character of the situation would have forced itself upon our notice, had we been less particular in our observations, in consequence of the utter want of shutters, or any other provision made to exclude it from our apartments. To supply this capital defect, we barricaded the windows and balconies of our house with coarse mats; yet it was with difficulty we could keep a candle burning. The wind still whistled rudely through our matted fence, and, aided by the roaring of the rapid river below, rivalled in noise the uproar and turbulence of a wind or water mill, when going in full force.' P. 134.

The palace of Punukka is on the north of Wandipore, and to the north-west of Tassifudon. It resembles in a great degree the former, but is probably situated in a still more genial climate, as the fruits attain a greater perfection. Punukka is the winter residence of the rajah, and he has expended great sums in ornamenting it. Either from its less elevated or sheltered situation, it affords sufficient protection for the lemon, lime, citron, mango, pomegranate, peach, apple, pear, and walnut-trees. Our European fallads had suffered by injudicious care, having been apparently treated as exotics. The lettuces were weak and bitter, the cabbages equally degenerated, and the potatoes not larger than a boy's marble. All these were introduced by Mr. Bogle, who visited Thibet before our author's arrival, and the potatoe was called by his name. Though indifferent gardeners, they appear to be active judicious husbandmen. In the ponds, the *nymphæa nilotica* was observable in full bloom, and it is equally sacred as in Indostan and Egypt, by being placed before their gods. The narratives of the raja are somewhat marvellous, but we shall select a specimen.

' In the first place, he mentioned a race of people, of uncommon stature, inhabiting a prodigiously high mountain, whose base was many days' journey in circumference. The country lay east of

Bootan; and being far distant, his subjects had never had any intercourse with it; but two of these people had, some years ago, wandered hither, and they were the admiration of all the inhabitants; being not less, according to his description, than eight feet high. They stayed but a short time, and seemed happy at the thoughts of returning to their gigantic brethren.

‘In the same range of mountains, north of Assam, he informed me there were a species of human beings, with short straight tails, which, according to report, were extremely inconvenient to them, as they were inflexible; in consequence of which they were obliged to dig holes in the ground, before they could attempt to sit down.

‘He had a very curious creature, he told me, then in his possession; a sort of horse, with a horn growing from the middle of his forehead. He had once another of the same species; but it died. I could not discover from whence it came, or obtain any other explanation than *burra dūre!* a great way off! I expressed a very earnest desire to see a creature so curious and uncommon, and told him that we had representations of an animal called an unicorn, to which his description answered; but it was generally considered as fabulous. He again assured me of the truth of what he told me, and promised I should see it. It was some distance from Tassifudon, and his people paid it religious respect; but I never had a sight of it.’ P. 156.

These stories are related at a villa of the rajah, which is described as a very pleasant retirement, and it is followed by a narrative of a bull-fight, or rather a combat between two bulls. These are separated at the moment when the most powerful is in the act of conquest, and the animals, little injured, are reserved for future battles. The Durga Pooga, the great autumnal festival of the Hindus, is observed at Tassifudon.

From the capital of Bootan, the ascent is still more steep; the mountains successively more abrupt and inaccessible—‘Alps on Alps arise.’

‘On the summit of this mountain, which is named Pomæla, we found an extensive monastery, consisting of many separate buildings: the most commodious of the cluster was occupied by a senior gyelong, who, as president, is stiled Lama; the rest were inhabited by the inferior monks. The religious of this description are numerous in Bootan. Their sole occupation lies in performing the duties of their faith. They are exempt from labour; enjoined sobriety and temperance; and interdicted all intercourse with the other sex. Though many become voluntary members of this establishment, yet its numbers depend most upon the custom, which obliges every family that consists of more than four boys to contribute one of them to the order: and the same rule, under particular circumstances, extends sometimes to all the males of a village. At the age of ten, they are received into the association, and commence their

tutelage. Their first years are passed in learning the rudiments of their profession, and in performing a variety of servile offices to their instructors; in which drudgery, unless elevated by superior talents, they continue beyond the age of twenty. However, though cut off from the enjoyment of some of the most exquisite pleasures of life, there are yet many advantages annexed to this class. They are certain of a liberal education; and, as their minds are more cultivated than the rest of their countrymen, they have the best prospect of being selected for public offices: and, in fact, the greater part of all who are employed in such situations are chosen from among them. Yet whether the following peculiarity be imputable to early tuition, inability, or disgust, I cannot determine. It very frequently happens, that those who have long enjoyed posts of honour or emolument take the sudden resolution of retiring for ever from the business and the cares of life; afterwards, under the sanction of a religious impulse, the inspired devotee chooses some solitary station, perhaps the summit of a mountain, where he builds himself a cottage, and having deposited a hoard of grain in it, shuts himself up, determined never again to return into the world, or hold any intercourse with mankind.

Thus secluded from society, if, in consequence of an erroneous calculation, he sees his stock of food about to fail, while life maintains its post in full vigour, and is by no means inclined to quit its hold, the sole reliance of the retired devotee, for future support, must then rest on the adventitious visits of such as hold converse with the buried living. The benevolence which thus ministers to his necessities has also its appropriate merit; so that the recluse may yet exist, for months or years, upon the bounty that places his daily food at his door, without the least knowledge of the hand that feeds him; till at length the feeble principle that animates the human frame, and preserves it from dissolution, ceases to perform its functions, and the individual is no more. It is true, he might long have ceased to be of any earthly importance, whatever spiritual esteem is attached to the devotee, the hermit, or the misanthrope, term him which you will: yet this singular bent of character, all circumstances considered, is not very much to be wondered at. Let it be remembered, that, in the first career of life, by a continuance in a state of celibacy, the Booteea is recommended to distinction: as, on the contrary, any matrimonial contract proves almost a certain hindrance to his rise in rank, or his advancement to offices of political importance. Having therefore made the first sacrifice to ambition, and remained long single, in the hope of attaining to higher dignities and emoluments; chagrined, at length, by a series of disappointments, if a bare competency has been the fruit of his long service, he withdraws himself from public life: being at the same time somewhat advanced in years, his passion for connubial connection is weakened, and his natural apathy confirmed. Having been detached by early habit from society, uninfluenced by ties

of duty or affection to family or friends, his most prevailing impulse is the love of ease; and indolence and vanity at once direct his choice to religious retirement. The multitude flatter with their admiration the penitential devotee; and motives, perhaps merely temporal, falsely obtain the praise of exalted piety.

‘It will be obvious from hence, since population is opposed by two such powerful bars as ambition and religion, how great a diminution in the number of inhabitants must inevitably be the result. In fact, the higher orders of men, entirely engrossed by political or ecclesiastical duties, leave to the husbandman and labourer, to those who till the fields, and live by their industry, the exclusive charge of propagating the species.’ P. 170.

(To be continued.)

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*Persian Lyrics, or scattered Poems, from the Diwan-i-Hafiz: with Paraphrases in Verse and Prose, a Catalogue of the Gazels as arranged in a Manuscript of the Works of Hafiz in the Chetham Library at Manchester, and other Illustrations.*  
4to. 15s. Boards. Harding. 1800.

THE lyric odes of the Persians, and indeed of all the oriental nations, are denominated ghazels, or as the present author, following the orthography of sir William Jones, writes it in the publication before us, *gazels*. They are generally dedicated to subjects of love and wine, and possess an occasional intermixture of moral sentiments, and reflexions on the virtues and vices of mankind. Like the Italian sonnet, the *gazel* is limited in its length and its rhymes: yet, unlike the sonnet, which consists but of one thought or idea from its commencement to its close, the *gazel* admits of the most sudden and abrupt change in every *beit* or stanza of which it consists. In a legitimate ode these stanzas are never fewer than five, nor more, according to Meninski, than eleven; beyond which number the *gazel* assumes the denomination of *raffide* or elegy. The elegant and accomplished baron Revinski asserts, however, that the *gazel* may extend to thirteen *beits* without forfeiting its purity; and D’Herbelot, that it is still a pure and classical *gazel* if protracted to not less than eighteen. To an European, the abrupt and unconnected sentiments of which these different *beits* consist, give the Persian ode the appearance of defect and want of arrangement; but the bard of Iran is not within the jurisdiction of an European tribunal, nor subject to the same system of laws; and consequently we have no right to condemn him for deviations from a code to which he will not submit. All oriental poetry exhibits something of this sudden and precipitous wandering from thought to thought, from subject to subject; and it is impossible to peruse even the Song of Solo-

mon, which has considerable pretensions to regularity, and is the finest pastoral that ever was written in human language, without perceiving some degree of the same poetical infraction.

But the gazel has more apology to offer for such abrupt transitions, if it were necessary, than any other species of metrical composition. It pretends to be an extemporaneous rhapsody, spoken at a public banquet, and over the most delicious wines, when imagination takes the lead of judgement, and the whole soul yields itself over to the capricious sallies of wit, and the swiftly glancing emotions of tenderness and love. Dr. Darwin has happily compared the detached and isolated pictures of which his Botanic Garden consists to festoons of flowers united by the medium of a fine and delicate ribband; and the comparison, if we were in want of one, would equally apply to the disjunctive and independent couplets of the gazel. But Hafiz himself, the great master of the Persian lyre, has furnished us with an analogy of more beauty and brilliance still; he illustrates the different stanzas of his ode, conjoined and harmonious, though separate and unconnected, by a row of pearls strung with carelessness, and the sprinkling of the stars in the firmament. It is thus he concludes the most elegant gazel, perhaps, that he ever composed:

غزل کفتی و در سفتی بیا و خوش بخوان  
حافظ

که بر نظم تو افشاند فلک عقد ثریارا

‘Thou hast accomplished thy gazel, and strung thy pearls—Come, recount them sweetly, O Hafiz!’

For heaven has sprinkled over thy poetry the bright and lucid circle of the Pleiades.’

The ‘Persian Lyrics’ in the volume before us are selections from the Diwan, or complete productions, of this inimitable minstrel. The work is written by Mr. Hindley, and dedicated to W. Ouseley, esq. now sir W. Ouseley, a gentleman whose critical knowledge of eastern literature the public have been long acquainted with; and it opens with some valuable ‘introductory observations’ on the Persian language, and particularly the style of Hafiz; and the expediency of encouraging the study of the Persian tongue in Great Britain, now that the interests of Asia are so minutely connected with our own, and so large a portion of Hindustan is become a part of the British empire. From these observations we shall select the following paragraphs:

‘To give a literal or perfect translation of our author metrically, or even prosaically, into English, may be confidently pronounced

impossible. An obvious proof of this assertion will be found, on considering for a moment those oppugnancies, which occur so generally in the idiomatic constructions of the languages of England and Iran, and which must ever most effectually militate against such closeness of version. Whatever might be looked for from favourable analogies, the frequent and varied allusions from words of similar sound and formation, though generally of exactly opposite significations, as well as the lively and oftentimes recondite *lusus verborum* so common in the Arabic and Persian, and which, though strange, if not trifling, to an European ear, are, to the habitual feelings of the Asiatic, both choice and exquisite. These obstacles, I say, must alone render every chance of translative imitation in this case completely hopeless.

Another insuperable impediment is presented to us in the peculiar genius of the Persian language, which, independent of its extreme melodiousness, its simplicity, and the delicacy of its construction, so abounds in compounds, as at times to crowd whole stanzas with compound epithets. This luxuriance, however graceful in its own idiom, is too exuberant, we apprehend, ever to be easily, if at all, appositely imitable in ours. Nor is it as yet by any means certain, that we have acquired a sufficiently extensive knowledge of the Persian particles, or of their force in composition, to do full justice to a work so replete with them as the *Diwan* of Hafiz.

We meet with a farther, and not less formidable difficulty, in the mysterious and often sublime allusions so commonly represented to us in the Sufi poetry, under objects of sensual and voluptuous gratification. The delicate management of this imagery, so as to comport with the moral feelings of an English reader, must require the greatest nicety in a translator, and demand the constant exercise both of his taste and judgment. Although it may constitute a peculiar grace in the original, it can only be copied with a very wary and cautious hand. It would, therefore, on this occasion, be prudent, if possible, to avail himself of some of the more celebrated commentaries, particularly those written in the Turkish language by Feridun and Sudi, especially the latter, not only on account of his eminent success in correcting the exuberances of this fanciful and extravagant mode of interpretation, but of the singular happiness with which he has illustrated the ambiguous and more obsolete allusions of the poet; and to read again and again what has been already said upon this subject by two of the first authorities in Persian literature.' P. 5.

Were it necessary to mention the languages, in our opinion, best calculated to produce this effect, (viz. a genuine and accurate version) many reasons might incline us to select, for that purpose, the Latin and the Italian. A variety of obvious causes, however, strongly tend to preclude, and, we trust, will continue to preclude, the general adoption of any language but our own, as a medium for conveying the more valuable reliques of Asiatic genius to our

countrymen. If the Persian language abounds in composition worthy the intimate knowledge of any nation in Europe, every motive, literary as well as political, must clearly concur in pointing out such Oriental compositions as objects of more particular attention to the people of Great Britain. But it must at the same time be evident, that we can never look to the attainment of these desirable objects, viewing them in ever so distant a perspective, with any feasible hope of universal success, except through the natural and most promising channel of the English language.' P. 17.

We cannot pay the English language the ill compliment which Mr. Hindley here advances. We are ready to admit the difficulties attendant upon a spirited, yet faithful version, of Persian poetry into any European tongue, whether ancient or modern: but instead of judging the English language more unfit for the purpose than the Italian or the Latin, we should prefer the former to all European tongues whatsoever, and think the two latter should even yield to the German and the Greek. The distinctive characteristic of the Persian is its facility of creating compound epithets, and hereby of exciting ideas, either altogether original, or more delicate, and, at the same time, more powerful, than can be aroused by the disjunctive use of the radicals of which those compound epithets consist. But the Greek tongue has this happy peculiarity nearly in an equal degree with the Persian itself; and, from the unrivalled mellifluence of its enunciation, possesses by far the advantage of the Latin. And great as is the merit of the accomplished Revinski's Latin version of two of the gazels of Hafiz, subfixed to the present work, we cannot but think that it yields to the fidelity and suavity of the exquisite idyll of sir W. Jones which accompanies it, and is a Greek version of another gazel by the same poet. For the reason that we prefer the Greek to the Latin, we should recommend the English or even the German before the Italian. The Persian itself has not a greater aptitude of creating compounds adjuncts than the German, and the English is not far behind it in the possession of this curious felicity. The Italian, undoubtedly, has the advantage in volubility and softness; but, like the Latin, it is extremely deficient in this treasure of inestimable value. The harsh and guttural genius of the German may be supposed, at first sight, to make it an inadequate vehicle for the elegance of Persian sounds; but under the dedalian power of Gesner, the gazel of Iran might be translated into German prose, and of Klopstok into German metre, without any great detriment to its acknowledged euphony. At the same time we contend that the German tongue is naturally less musical than the English, and on this account we decidedly prefer the latter, as a medium of communicating to an European the beauties of

Persian poetry, either to the former or to any other with which we are acquainted. It is not quite so voluptuous as the Italian, and consequently not altogether so well calculated to convey the tender tones that treat of love; but it is far more terse and manly, and infinitely better qualified, independently of its power of creating compound epithets, for exhibiting the moral maxims with which all eastern poetry abounds. Upon the whole, there is no language that can rival it for this purpose but the Greek: the Greek, however, is a dead tongue, and it is not to be supposed that the most accomplished scholar can employ it with the same dexterity and success that he can his own.

It is an old and a just observation, that mankind are always most interested in the productions of an author whose history is rendered familiar to them; and we were surprised at the present introduction of the Persian lyricist to an English audience without a single memoir or anecdote of his life. It is a defect not easily to be accounted for, and which we shall endeavour to supply by the following brief biography.

Mohammed Shemseddin, on account of the retentive faculties of his mind, surnamed (حافظ) Hafidh, or, as it is commonly written by Europeans, Hafiz, 'a man of great memory,' was born at Shiraz, the capital of Farsistan, the ancient Persis, under the dynasty of the Modhafferians, and flourished in the period when Timur, or Tamerlane the Great, defeated the sultan Shah Mansur. He was much caressed by Tamerlane, as also by the sultan Ahmed Ilekhani, both of whom, but particularly the latter, tempted him with the most splendid offers to reside at their respective courts. But Shemseddin was not ambitious of riches or honours: his soul was formed for retirement and ease, and he preferred a life of seclusion, in the midst of a few select friends, to the pomp and pageantry of a palace. In the delightful and umbrageous Valley of Mosellay, the Tempé of Persia, about two miles distant from the city of Shiraz, and cooled by the lucid waters of the Rocknabad, he fixed his peaceful abode; and it is here his tomb was erected upon his death with as enthusiastic a regard for his memory as that of Rousseau in the garden of Ermenonville. The inhabitants of Shiraz still assemble in the summer season in this romantic retreat, and chaunt over his remains a variety of the verses of their favourite bard. He died in the year of the Hegira 797, corresponding with the year 1394 of the Christian æra, at the very time when the sultan Bahar was triumphantly entering into his native city. His poems, which were never perfectly arranged during his life time, were collected after his death into one volume by Seid Cassim Anovar, and have become the subject of universal admiration among the nations of the East. To a rich variety and brilliancy of thought, which

is all the poet's own, they often unite the sublimity of the *Shâh-namâh* of Ferdosi, and the benevolence and morality of the good and gentle Sâdi.

The popularity of Hafiz, however, seems to have depended upon the exquisite beauty of his gazels alone; for, notwithstanding his retirement, he by no means kept himself unspotted from the world. The pleasures of 'the ruby-coloured wine' (می لعل فام لا) were too powerful for his resistance; and his voluptuous wanderings among the fair sex did not constitute, if we may credit his own writings, the most criminal of his amours. To rescue him, however, from so foul a charge as this last, his commentators have pretended that his gazels are full of religious mysteries, and that almost every expression has a two-fold meaning, the external and cupidinous being only a veil for the esoteric and concealed, which is all purity and devotion. Mr. Hindley has paid a due tribute of respect to two of these generous annotators, whose names are Feridun and Sudi, and who have defended the salacious bard with all the elegance and force of the Turkish language, in which their commentaries are written. And D'Herbelot himself has been half persuaded to credit their fantastic explanations, from the poet's having preferred a life of seclusion to the pomp of courts and the tumult of public society. Our English translators, however, notwithstanding the interpretation which has been ingeniously contended for by the Turkish and Asiatic expositors in favour of this 'eloquence of mystery,' (*lissan ghaib*) as it has been characterised by a celebrated Persian biographer, feel themselves under the perpetual necessity of curtailing its luxuriance, and often of giving a very different idea to that conveyed by the text; and under their plastic power of transformation, the *peri-saki* and *mugh-peché* (مغ پیچم) 'the angel-faced cup-bearer' and 'infidel boy' are converted into damsels and nymphs of paradise.

In reality, however, the wildly figurative languages of the East, and the bold excursions which all Asiatic poets allow themselves, lay an easy foundation for the belief of an exoteric or mysterious meaning among readers of a warm and luxuriant imagination: and, on this account, the same kind of double interpretation has been often attributed to the Song of Solomon by rabbinical as well as by Christian expositors; who, with undue fastidiousness, have been discontented with its obvious and exoteric intention: as if the most exquisite picture that can be conceived of conjugal affection and domestic felicity, alluring us to the first duties of life by example instead of by precept, were not worthy, without some mystical and recondite interpretation, of a place in the sacred scriptures.

With respect to Hafiz it is obvious, however, that religion occupied no great portion of his life, and, of course, that his gazels have little pretensions to pietism, both from his own confession and the conduct of the populace upon his decease. It is thus he expresses himself in a gazel of high merit, but which is not inserted in the collection before us:

هم کارم ز خود کامی ببر نامی کشبیر آخر

'All my voluntary actions have tended finally to procure me a bad name.'

And, on his death, so great was the opposition made to his enjoying the rites of interment, by many of the chief men of Shiraz, on account of the indecency of his poems, that a violent contest ensued between his friends and his opposers. It was at length, as sir W. Jones informs us, (*Poeseos Asiaticæ Comment.*) agreed, by way of appeal to heaven, to open the poet's works, and to be decided by the first stanza that should occur; which, luckily for Hafiz, happened to be the following:

قرم وریغ مد ار از جنازه حافظ  
اگر چر غرق کنامست میرو د بهشت

'Oh turn not your steps from the obsequies of Hafiz,  
For, though immersed in sin, he will enter into heaven.'

The priests no longer hesitated, and the poet, as we have before observed, was interred in the Valley of Mofellay, whose delightful bowers he had so often celebrated in his poetry. His epitaph, which is not very commonly known, we shall extract from Mr. Hindley's 'introductory observations,' premising that it is elegantly and faithfully translated.

'In the year seven hundred ninety and one,  
A world of excellence and genius departed to the residence of mercy.  
The incomparable, second Sadi, Mohammed Hafiz,  
Quitted this perishable region, and went to the garden of paradise.  
Khojeh Hafiz was the lamp of the learned;  
A luminary was he of a brilliant lustre:  
As Mofella was his chosen residence,  
Search in Mofella for the time of his decease.' P. 21.

'We may here remark (what, indeed, has been frequently done by others), that there is no work in Persian literature more deserving the attention of the learned than this work of Hafiz. Independent of its literary beauties (which clearly place it, if not first, at least in the first rank amongst the most splendid compositions in that elegant language), it has the merit of illustrating, in a consider-

able degree, the manners, not only of a magnificent and intelligent people, at a period highly refined and polished, but of other great kingdoms and principalities of Asia. Princes, statesmen, warriors, poets, learned and venerable characters, of various courts and countries, are frequently alluded to throughout the poems; and, next to Sadi and Firdausi, we may rank our author as one of the most correct in style, and as one in whom we may reasonably expect to find some of the least corrupt remains of the pure and ancient Persian. The few gazels hitherto printed and explained, have spoken sufficiently for themselves, with the learned world, to raise an anxious wish for the publication of the whole series; and from the specimens already given of the commentaries, we are authorised to conclude, that the untranslated part must contain much new and curious matter, interesting, no doubt, to the Oriental historian, philologist, and philosopher, since the best copies of the Diwan are known to contain at least five hundred sixty-nine gazels, fourteen only of which have been regularly published, with these elucidations.

‘Hafiz himself, his commentators, and other writers, are amply descriptive of the effect his poetry had in those times. So extravagant indeed was the general enthusiasm of those days, that national veneration seems to have carried its fondness for him into a wild and frantic superstition, as may be inferred from many wonderful narratives of serious appeals made to the supposed oracular and ominous influence of these compositions, both at and after his death, by a mode of sooth-saying, or divination similar to that of the Sortes of the Latians, and familiar to the Asiatics. An old anonymous Persian poet, preserved by Sudi, declares, that the delicate suavity of these gazels is completely unparalleled in the productions of any poet whatever; and in truth Hafiz himself is but too often found, like Horace, trumpeting forth his own praise, and pluming himself on the universality of his fame, from the extensive celebrity of his works over the then known world.

‘We have abundant evidence of the operation of his poetry on succeeding ages, from a variety of sources, but particularly from the researches of grammarians, as will very fully appear on consulting Sudi’s introduction to his paraphrase on the Diwan, where, with all the panegyric and enthusiastic phraseology of an admiring muselman, he asserts, that the poesy of Hafiz derived its innate grace from having been bathed in the waters of life, and that it equalled the virgins of paradise in beauty; and from the narratives also of travellers, among whom it may suffice to mention the names of sir Thomas Herbert, Kœmpfer, Chardin, and captain Francklin. Again, we are assured, on the authority of gentlemen belonging to the Hon. East India company’s service in Hindustan, that, even at that distance from Shiraz, the gay and lively airs of their mirth-inspiring Persian are more frequently introduced in their musical festivities, than the compositions of any other poet, however celebrated, whe-

ther native or foreigner, Hindu or Muselman, either of Bengal or Dekkhan.' P. 17.

Among the gentlemen whose names are here deservedly mentioned, or are referred to in the subjoined notes, we are astonished we have not met with that of Mr. Richardson, who is well known to have been a considerable proficient in Oriental literature, and to have enriched the European world with many Oriental publications: one of them, indeed, upon the immediate subject of the present work, being 'A Specimen of Persian Poetry, or Odes of Hafiz, with an English Translation and Paraphrase.' This specimen did not, we believe, include more than three distinct gazels, neither of which are to be found in Mr. Hindley's selection; but both the metrical paraphrase and the prose version are possessed of great merit, and may at least challenge a competition with the labours of the author before us. To these were also added a copy of the translated odes in the original Persian, and a variety of useful notes, historical and grammatical. Mr. Richardson was a particular friend of the late sir W. Jones, prior to his leaving his native country; and when the former conceived the design of publishing a new edition of the learned Meninski's *Thesaurus*, with an English translation, the latter generously engaged to superintend and assist in the publication. We are sorry to add, that, from want of due encouragement, this very valuable work was obliged to be relinquished, after the translator had bestowed an infinity of labour upon it, and incurred a considerable portion of expense.

We have dwelt the longer upon this subject because we were hurt at the silence with which Mr. Richardson's name is past over in the work before us, and because it seems almost impossible that such a silence could be the effect of mere accident. Mr. Hindley states the number of gazels composed by Hafiz to amount to five hundred and sixty-nine; and most of the copies of the *Diwan* give us no more. There is a difference of two or three, however, in several of them; but we fully believe with our author, that Meninski and Kollar must have made an egregious mistake in calculating them at not less than six hundred and seventeen, and we think he has satisfactorily accounted for the error in the commencement of his Appendix, where he compares the manuscript of Meninski with that of the Chetham library. It is easy to account for some variety, however, in the different copies, from the recollection that there were several other poets of Persia besides Mohammed Shemseddin who were honoured with the surname of Hafiz, or 'men of extensive memory,' although this adjunct has been almost exclusively appropriated to himself by the world at large; and it is not improbable that one or two of the

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supernumerary gazels may have been erroneously copied from the diwans of these minor poets. Independently of which some degree of confusion must necessarily exist in determining the originality of many individual lines as well as complete beits, since, like Virgil and Terence, Mohammed Hafiz never hesitated to copy from other bards a verse that he thought was possessed of super-eminent merit, and to amalgamate it with his own productions. Occasionally, indeed, he went beyond his native tongue; and the very first gazel under the letter eliph begins and ends with a line borrowed from the Arabic of the kalif Yezid: and when upbraided for this pillage from a Mohammedan bard, he replied to his expostulator 'Dost thou not know this maxim, that it is lawful for the faithful to rob the unbeliever?' This gazel is not in Mr. Hindley's selection: it is, however, one of the most beautiful of the whole Diwan, and the Arabic line with which the last beit concludes is peculiarly animated and tender.

مَتِي مَا تَلَقَ مِنْ قَهْوِي دَعِ الدُّنْيَا وَاهْمِلْهَا

'When thou shalt possess the maid thou lovest, bid adieu to the world, and abandon it.'

(*To be continued.*)

*Geological Essays.* By Richard Kirwan, Esq. &c. 8vo. 9s. Boards. Bremner.

**COSMOGONY** has been the object of ridicule, not because it is in itself a trifling or an unsatisfactory study, but because it has too often been a structure of the imagination only. A fertile genius might contrive a thousand methods by which this planet may be supposed to have been constructed, as Des Cartes is said to have found it more difficult to prefer one of his many systems of the world than to invent them. Even within the period of strict philosophical investigation, the reveries of Buffon, to which we may add those of Dr. Hutton, have had scarcely any support from observation; while Saussure, De Luc, Dolomieu, and naturalists of the first credit, have supplied numerous facts on which a system may securely repose. In reality, if founded on facts only, cosmogony is a branch of science highly respectable: it raises the mind from earth to heaven, from the creation to the Creator; and though undoubtedly, in the series of profound investigation, errors may arise, they are not more numerous than in other scientific pursuits, and more easily corrected from observation. It is not one of the least of its advantages, that, in the hands of true

philosophers, it assists the cause of revelation; and this we have always studiously pointed out, though we have given offence by not believing more than revelation ever taught. Mr. Kirwan's system, in a more popular form, occurred to our notice in the sixth volume of the *Irish Transactions*\*, and we there paid it the tribute of applause which it so truly deserved. The same system is contained in the three first essays of the present volume, nearly, we believe, in the same words. We shall not, therefore, repeat his former facts and arguments, but offer somewhat more at large our observations on granite and the effect of compound menstrua, which the author has not, in our judgement, followed with sufficient accuracy.

We were always of opinion, that, if a chaotic fluid were supposed, the separation of these confusedly mixed parts must, from their nature, be in the order pointed out by the Mosaic account; and, conversely, the present state of the globe demonstrates very clearly that such a fluid must have existed. One striking argument for this position is, the peculiar structure of granite, undoubtedly the most copious production of the earliest æras of this globe's arrangement. No mineralogist has hitherto explained its formation satisfactorily, and we think even Mr. Kirwan fails in the present attempt. He considers the crystallisation of its component parts to have been successive, and, as we before observed, eludes the great difficulty felt by his predecessors, who knew not where to seek for the quantity of water necessary to dissolve the quartz, by supposing that a less proportion would keep it dissolved than is necessary at first to dissolve it. The minute mixture, however, of the felspar and mica destroys every idea of successive crystallisations, and every appearance of granite shows its formation to have been rapid and almost instantaneous. The crystals are regularly intermixed, with little or no water of crystallisation, and the whole is a mass of considerable specific gravity. The immediate consequence is, first, that the component parts of granite must have been held in solution by a menstruum which was suddenly destroyed or greatly diminished; or, secondly, by a compound menstruum, of which the union and the powers were at once dissolved and lost. We can conceive of no cause of the former nature; but we have every reason to suppose that the chaotic fluid may have contained a menstruum which will meet the latter supposition. We know, for instance, that carbonic acid air will facilitate the action of water on quartz: we know too that lime will destroy the union between quartz and the alkali in liquor silicum. The rapid separation of the former, or the addition of the latter, is alone necessary. Nor was this the operation of a moment: the pro-

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\* See our XXVIIIth Vol. New Arr. p. 412.

duction of granite is successive, and Saussure has pointed out granite which must be of modern formation. We see it to be successive in the veined granite; and nodules of granite are often inclosed in immense blocks. Was Mr. Kirwan's opinion correct in these last, the quartz, as the less soluble material, and consequently most readily crystallised, should surround the nucleus, and the mixture of felspar and mica appear in succession. But this is not the case: the whole is a confused mass. We thus give the outline of our opinion, which may be supported by numerous arguments and observations, but it will be obvious that this is not the proper place for such a discussion; nor should we have at all engaged in the detail of this subject but to offer some foundation for our differing from an authority so truly respectable as that of Mr. Kirwan. We shall add the conclusion of the first essay.

‘ Here then we have seven or eight geological facts, related by Moses on the one part, and on the other, deduced solely from the most exact and best verified geological observations, and yet agreeing perfectly with each other, not only in substance, but in the order of their succession. On whichever of these we bestow our confidence, its agreement with the other demonstrates the truth of that other. But if we bestow our confidence on neither, then their agreement must be accounted for. If we attempt this, we shall find the improbability that both accounts are false, infinite; consequently one must be true, and, then, so must also the other.

‘ That two accounts derived from sources totally distinct from and independent on each other should agree not only in the substance but in the order of succession of two events only, is already highly improbable, if these facts be not true, both substantially and as to the order of their succession. Let this improbability, as to the substance of the facts, be represented only by  $\frac{1}{10}$ . then the improbability of their agreement as to seven events is  $\frac{1^{10}}{10^7}$ , that is, as one to ten millions, and would be much higher if the order also had entered into the computation.’ P. 52.

In the second essay, on the deluge, our author notices the most important systems, particularly that of M. De Luc, who thinks that, in this memorable catastrophe, the former continents became the bottom of the sea, while the ground that the antediluvian ocean covered produced the continents of this period. Mr. Kirwan thinks the deluge was universal, and, as we have said, from the Southern Ocean bursting over the northern continents; and that ravenous and noxious animals were created subsequent to the flood. At that time he believes the animal tribes to have been few, and of a milder nature. On this subject we suspect his system to be erroneous; and shall shortly have an opportunity of explaining ourselves more at large.

The third essay, on the subsequent catastrophes, does not materially differ from our author's communications in the *Irish Transactions*. We greatly regretted our not being able to follow Mr. Kirwan's observations more minutely at that time. It would be still more improper now.

The fourth essay is on lapidification. Substances acquire a stony hardness from crystallisation, a more or less perfect or confused concretion, cementation, or the substitution of unorganic to organic matter. These different causes are examined in their order. Crystallisation is probably the mode in which the most stony and impenetrable rigidity is obtained, and probably in this way stucco attains its peculiar hardness, in which it emulates the firmest marbles. Perhaps the very minute union of the ingredients which form the different precious stones arises from their crystallising slowly from a state of perfect solution. Mr. Kirwan has, we think, proved, that even in water flint may be dissolved; and it is not improbable that the division of the particles of a body, with difficulty soluble, is more minute than that of the particles of a more soluble body. The other methods of lapidification offer nothing remarkable. Those who have visited the shores of the sea will have beheld numerous instances of cementation, or rather agglutination. The same method occurs also, without the assistance of sea water, sometimes by calces of iron, sometimes by river water, which perhaps may deposit flinty concretions. The agent is, however, not understood in every instance.

The fifth essay, on the decomposition and disintegration of stony substances, is very copious and valuable. The following circumstance, in the stone at Malta, requires a little attention.

' Carbon has lately been found in several species of stone; as it powerfully attracts oxygen, to it we may, perhaps, attribute the disintegration of many of them, as marls, marlites, some, argillikes, shales, &c.

' Mephitic air (the azote of the French) by its property of forming nitrous acid, when, during its nascent state, it is gradually brought into contact with the oxygen of the atmosphere, in a moderately dry state, may also promote decomposition; calcareous stones are known to contain it in pretty considerable proportion, and those that contain animal remains, probably, most; from this consideration we may derive some explanation of a very remarkable phenomenon related by Mr. Dolomieu. 36 Roz. 116. "All the houses of Malta are built of a fine grained limestone, of a loose and soft texture, but which hardens by exposure to the air. There is a circumstance which hastens its destruction, and reduces it to powder, namely, when it is wetted by sea-water; after this it never dries, but

is covered by a saline effervescence, and a crust is formed some tenths of an inch thick, mixed with common salt, nitre, and nitrated lime; under this crust the stone moulders into dust, the crust falls off, and other crusts are successively formed, until the whole stone is destroyed. A single drop of sea water is sufficient to produce a germ of destruction; it forms a spot which gradually increases and spreads like a canker through the whole mass of the stone; nor does it stop there, but, after some time, affects all the neighbouring stones in the wall. The stones most subject to this malady are those that contain most magnesia; those which are fine grained, and of a close texture, resist most." Short as this account is, it appears from it, that the limestone of Malta contains both calcareous earth and magnesia, but most probably in a mild state; and the stone being of the looser kind, is of the species which is known to contain most mephitic air. Mr. Dolomieu shews, at the end of his tract on the Lipari islands, that the atmosphere of Malta, in some seasons, when a south wind blows, is remarkably fouled with mephitic air, and at other times, when a north wind blows, remarkably pure; and hence, of all others, most fit for the generation of nitrous acid.— Again, sea water, besides common salt, contains a notable proportion of muriated magnesia, and a small proportion of selenite. From these data we may infer, that, when this stone is wetted by sea water, the selenite is decomposed by the mild magnesia contained in the stone, and intimately mixed with the calcareous earth; of this decomposition, two results deserve attention, 1. The production of vitriolic Epsom; 2. The extrication of mephitic air, the muriated magnesia of the sea water serving, during this extrication, the purpose of attracting and detaining a sufficiency of moisture. This air, thus slowly generated, and meeting the dry oxygen of the atmosphere, forms nitrous acid, highly mephitised, but it soon acquires a due proportion of oxygen by deoxygenating the vitriolic contained in the Epsom salt, which by successive depredations of this sort is gradually destroyed. Part also must unite to the mild calx, which in its turn is decomposed by the remaining mild magnesia; more mephitic air is set loose, and more nitrous acid is produced, until the stone is destroyed; how the alkaline part of the nitre, which is one of the products resulting from the decomposition of this stone, is formed, is as yet mysterious; Is it not from the tartarin lately discovered in clays and many stones? I am as yet inclined to think that it is derived from the putrefaction of vegetable and animal substances; and though nitrous acid formed of oxygen and air, from putrefying substances, be found united, not only to the absorbent earths to which it is exposed, but also to a fixed alkali; yet I should rather suppose that the alkali is conveyed into those earths by the putrid air, than newly formed; and the reason is, that tartarin, notwithstanding its fixity, is also found in foot, and in the same manner may be elevated in putrid exhalations. As to the common salt, said also by Dolomieu to be found in the blisters of this mouldering

stone, I am as yet in doubt, for common salt was also said to accompany the native nitre found in the pulo of Appulia, yet Klaproth in analysing this nitrated earth could find none; see Zimmerman's account of this native nitre. 36 Roz. 111, 113, and 1 Klap. 319. P. 147.

Some late discoveries of Guyton will come in aid of this very ingenious explanation; and, if confirmed, will greatly illustrate every part of Mr. Kirwan's doctrines. He has found, it is said, that potash is composed of limestone, hydrogen, and carbon; soda of magnesia and the same principles. If this be true, the source of the alkali in this case and the nitre beds is at once clear; and as soda, either as simple or in its compound state, is a primæval substance, a solution of flint and a ready precipitation in the form of granite, as just alluded to, is easily understood. The various agents which disintegrate stony substances are water, oxygen, and fixed air. Granites are only decomposed by water washing away the felspar, and leaving the quartz in a carious state with few points of union. It is then called in the manufactories rotten stone.

Mr. Kirwan next treats of mountains, but considers them, we think, too exclusively, as owing to precipitation. They are so very frequently, and, as we shall find, were at an earlier period higher than at present, while the valleys were deeper. Yet many of them are raised; and he will recollect more than one observation in Saussure, where the secondary mountain has been raised with the primary on which it rested, after the formation of the former in horizontal strata. We admit, however, that volcanos have been too frequently considered as the cause by which mountains have been elevated. The primitive mountains are accurately described, and it is now well established that there are primæval calcareous mountains. Yet the calcareous earth, *in granite*, appears an accidental addition; and though this earth is primæval, with respect to animals and vegetables, it is probably of posterior formation to granite, which seems to be '*contemporaneous with the existence of fixed air.*' Mr. Kirwan next examines particularly the different stones of which mountains consist; but these details are too scientifically mineralogical for our present purpose. The eleventh section on trap must, however, be distinguished. It is the last refuge of the volcanic systems, and is clearly shown not to be volcanic. Mr. Kirwan next treats of the secondary and alluvial mountains. In these, trap again occurs; for it is sometimes secondary, though never the product of fire. To show the structure of the secondary mountains, containing more than one kind of stone, an enumeration of the strata of such mountains in different places is added.

The third chapter of this essay is on volcanic mountains; but

on this subject Mr. Kirwan's opinions are well known. He has proved that we have little reason to ascribe mountains to volcanos, since even *Ætna* and *Vesuvius* do not owe their whole elevations to subterraneous fires, but were mountains before they burst into flame. The marks to distinguish old volcanos from mountains of a different kind are accurately detailed.

‘ In all cases where doubts may be entertained, whether a hill, or mountain, is volcanic, or Neptunian, our judgment may, in my opinion, be governed by the following maxims :

‘ 1°. Where trap, or basaltic columns, appear on, or form the body of the hill or mountain, of their usual black, bluish, or greyish black colour, there the hill or mountain may be deemed Neptunian, at least so far as concerns these ; such as are found on actual ignivomous mountains must have been thrown out with other Neptunian stones, but in that case they are never erect, and commonly bear some marks of heat.

‘ 2°. Where masses of shistose porphyry occur, of a greyish black, ash grey, blackish blue, or greenish colour, and the felspar appear uninjured by heat, they, and the parts they repose on, are Neptunian.

‘ 3°. Disintegrated, or decayed, porphyries, or traps, wacken, and amygdaloids, may be distinguished from indurated volcanic sand and ashes, piperino, pouzzolana, porous lava, respectively, by local circumstances, and the changes which low degrees of heat produce in them, compared with the changes which the same variations of heat occasion in the real volcanic products that resemble them. Wacken containing mica can never be ambiguous. Beds of real volcanic ashes, if ancient, are always interrupted or interceded by beds of earth, which some, without any proof, would have to be vegetable earth ; and if, by this appellation, they mean no more than earth fit for vegetation, the appellation is just ; but if they mean that such earth was in all instances such as had produced vegetables, they are certainly mistaken, as *Dolomieu* has already noticed ; this earth having been merely washed down by rain from the cinders and fragments of lava, with which it was originally mixed ; wacken presents no such appearance.’ P. 274.

Yet let us add some limitations. If a mountain be in shape conical ; if it rise insulated in a comparative plain, or at least be not connected with any neighbouring chain ; if the substance of that mountain differ from the surrounding strata, whatever may be its composition, if not evidently primæval, it must have been volcanic. Even our author's characteristics, to which he afterwards adds decomposed pyrites, may have been subsequent and secondary formations. Pseudo-volcanic hills are those which have experienced slighter or accidental fires from the neighbourhood of coal.

The sixth essay is on the internal arrangement of mountains. Our author's great object is to show that the strata are commonly and naturally horizontal. He has adduced, however, somewhat too anxiously, the facts for this purpose: they appear to be selected, though the probable causes of their change, from the horizontal to the vertical situation, are well explained. In the fact on this subject, quoted above from Saussure, we meant not to insinuate that the alteration was volcanic. It may have been from accidental expansions from below, independently of actual fire, or from the sinking on one side in consequence of alluvial causes. From a strict and continued attention to beds of granite, we have not seen verticle strata but where the latter cause was at least probable if not evident.

The seventh essay is on coal-mines, and, as usual, Mr. Kirwan adduces a vast extent of information from travellers of every kind. His great object is to show that petrol and carbon were primordial substances, entered into the composition of primitive mountains, and, on their decomposition, were washed into the veins of secondary rocks, where they hardened into coal. We have more than once offered our opinion that coal was produced from decayed vegetables, and we do not yet see sufficient reason to resign that opinion; yet, on the whole, we can add that Mr. Kirwan's system is well supported; nor will it be easy to invalidate it entirely: the foliated structure, the polished surface, and the small earthy residuum of coal, will strongly support it. Our author's mineralogical arguments are peculiarly striking.

' The practical inferences from this theory are,

' 1°. That coal is never to be expected in primeval mountains, as granite, gneiss, &c. but that on the sides of these, particularly if very high, or in the hanging level that slopes from them to some river or valley, it may be sought,

' 2°. That there is still a greater probability of finding it in the neighbourhood of mountains of argillaceous porphyry, as those are still more subject to disintegration.

' 3°. That it may be sought with probability of success in sandstone mountains, if sandstone and clay alternate, or sandstone, clay, and argillaceous iron ore.

' 4°. That in any elevated land in which sandstone and shale, with vegetable impressions, or indurated clay and shale, or bituminous shale, form distinct strata, or clay, iron ore, and shale, with or without strata of sand, coal may well be expected.

' 5°. That if sandstone be found under limestone, or if they alternate with each other, and, particularly, if indurated clay and shale form any of the strata, they afford a probable indication of coal; otherwise coal is very rarely found in, or under, limestone.

' 6°. That coal is very seldom found with argillite, and such as has been is of the unflammable kind.

‘ 7°. That where trap, or whin and clay, alternate, and more especially trap and sandstone, coal may be expected ; it is often, but not regularly, found under basalt :—Wood coal is sometimes found under both.

‘ Lastly, that coal frequently bursts out on the surface, or on the sides of hills, in a withered state, which diffuses itself to a distance from its origin, and requires an experienced miner to trace it truly to the seam to which it belongs.’ P. 347.

The seventh essay is on common salt and its mines. The vast mine of common salt is the sea, which presents a source of much curious speculation. Of the different proportions of salt in the ocean, from sea-water taken up in various latitudes, Mr. Kirwan gives a very particular account, though the saltiness of the sea he does not derive from the mountains of rock salt, but the latter from the subsidence of the former. This position is well supported, and, as we think, verified. Whence then is the salt derived ? It cannot have escaped even a superficial observer that soda must be a primæval substance. If it should be proved a compound, we know that magnesia, hydrogen, and carbon, are such ; and that carbon is at least contemporaneous, perhaps very strictly so, with the production of granite, long previous to the sea being the habitation of fishes. The sea then was perhaps, at first, an alkaline fluid, but the cause of its being saturated with marine acid is not known. It is said, in a foreign journal, that the radical of the muriatic acid is discovered in this country ; but we are acquainted only with the unsuccessful attempts recorded in the Philosophical Transactions to ascertain it. Should that gentleman, or any subsequent chemist, have succeeded, we can only regret that no journal in England is honoured with his philosophical communications ; and that, in this as in other instances, we catch the first glimpse of the successful labours of English philosophers from foreign publications. But to return, Mr. Kirwan has shown, from chemical affinities, what we should *à priori* have suspected, that the marine was the acid first formed ; and indeed we see in small quantities the formation still go on in the air, as condensed frost always contains a portion of it, even at a distance from the sea. The various mines of rock-salt, and their extent, are particularly described, chiefly with a view to establish our author's opinion of their origin. Salt lakes are noticed with equal care ; and as these have not hitherto been sufficiently examined, we may remark that they differ from the water of the ocean, by containing generally less common salt and a larger proportion of Glauber's.

The ninth essay is on metallic mines, noticing the metals found native, sulphurated, in calciform ores, metallic veins, and ores as occurring in primæval or secondary mountains. Our author's great object is to prove that metals are primæval

substances, found native from the destruction of mountains, and, in other forms, from meeting the different mineralisers. It may perhaps contribute to support his opinion, if we add, that manganese, which contains so large a proportion of oxygen, is generally discovered near the surface, in broad and shallow patches, not without suspicion that the soil over it is of recent formation from the detritus of neighbouring hills.

The tenth essay is on Dr. Hutton's system, which our author has enshrined in his work. We very early gave our opinion of it, an opinion which the maturest consideration has confirmed; nor have the modifications it has received in two successive impressions changed our sentiments. Yet this little controversy, as managed in the essay before us, is neither unenterprising nor uninteresting.

On the whole, we ought not to conclude without the warmest commendations of this work, which we have in general cheerfully praised, and from which we have occasionally dissented, we trust with caution and respect; for few who can appreciate the extent of our author's knowledge, particularly developed in the essays before us, will differ from him but with diffidence, and, while differing, acknowledge his merits.

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*Letters from a Father to his Son, on various Topics relative to Literature and the Conduct of Life. Written in the Years 1798 and 1799. By J. Aikin, M. D. Vol. II. 8vo. 5s. Boards. Johnson. 1800.*

WHEN the reviewer turns from the perusal of multitudinous pages of affectation and dullness to the examination of volumes like the present, he experiences sensations similar to those of the traveller, who, in the course of his journey through the Desert of Syria, arrives unexpectedly at some insulated spot of verdure, whose charms are heightened by the contrast of surrounding sterility.

The name of Aikin stands high in the records of genuine taste; and in his literary labours he has exemplified the truth of the poet's observation,

‘Omne tulit punctum qui miscuit utile dulci,’

From the favourable reception which the public gave to the first \* volume of his ‘Letters from a Father to his Son,’ it may be presumed that the annunciation of a second volume would raise considerable expectations. We will venture to predict that these expectations will not be disappointed. The letters now under our consideration exhibit the same maturity

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\* See our Xth Vol. NEW ARR. p. 273.

of thought, and correct practical judgement of men and things, which rendered their precursors so truly interesting and instructive. They are eighteen in number, and treat of the following subjects.

On party.—On the estimate of morals.—On a criterion of perfection in writing.—On authority in matter of opinion.—On Milton's garden of Eden.—On the character of Ajax.—On evidence in matter of fact.—On the character of Cicero.—On the value of life.—On the respect due to superiors.—On the taste for farming.—History and biography estimated.—On openness and sincerity.—On the advantages of a taste for poetry.—On the best mode of encountering the evils of life.—On the comparative value of different studies.—On the experience of life.

The introductory letter commences in a strain of benevolent serenity, which irresistibly winds its way into the feelings of every affectionate mind.

‘ My dear Arthur,

‘ I resume the pen to you under circumstances that may make my correspondence more interesting than formerly, though, perhaps, less instructive. The illness under which I have long laboured, and which seems to have sapped all the principles of vigour in my frame, may well be supposed to have incapacitated me from efforts which require closeness of thinking, or depth of research. But the delightful retreat into which it has compelled me, has shed such a tranquillity over my mind, and even furnished it with such new subjects of pleasing contemplation, that I feel better tuned, as it were, for epistolary converse, than I could be in the midst of the bustle and cares of the metropolis. I may add, that I think myself able to speculate more freely and impartially concerning the affairs of a world, my connexion with which promises to be of no long duration.

‘ I reckon myself in no small degree obliged to my indisposition for the occasion it has given me, in a more varied and delicious spot than I ever before inhabited, of once more observing the progress of those rural phenomena, all beautiful in themselves, by which spring insensibly slides into summer, and the youth of the year grows up to its full maturity. Amid the wooded hills and sequestered vallies of this charming country, I have witnessed the earliest notes of the returning nightingale and its migratory companions, and the successive expansion of leaves, blossoms, and wild flowers, not more grateful to the senses, than interesting to the reflection. I have here again in some degree renewed the botanical ardour, which I recollect to have been a source of delightful sensations when first kindled in my breast, and which I still find to bestow peculiar interest on every ride and walk. In this manner I have been enabled to pass with considerable enjoyment through some months of an in-

disposition which has been characterised rather by languor and debility, than by suffering. P. 1.

In times like the present, which are designated by the fierceness of political disputes, the advice of an enlightened and diligent observer of human manners on the subject of party connexions must be deemed of high importance. We shall therefore select, as a specimen of the style of this publication, a considerable portion of the second letter, in which this subject appears to be handled with admirable skill, and to evince the decisive spirit of integrity, regulated by the liberality of candour.

Dear Son,

In a country where freedom of discussion on public topics is permitted, no man capable of raising his views beyond mere personal interest, can pass through life without some time or other engaging in party. Englishmen have been supposed peculiarly addicted to the contests and disputes which proceed from this source; though I imagine this to have been owing rather to the superior liberty they long enjoyed of following their inclinations in this respect, than to any peculiarity in their tempers and dispositions. The objects which enter into party debates being those on which the dearest interests of mankind depend, it is no wonder that men should differ in their opinions about them, and urge their differences with great warmth and earnestness. Parties have therefore always been a characteristic of free states; and though undoubtedly in some measure an evil, they are, like most evils, inseparable from the good whence they originate. Their influence on the happiness and respectability of individuals is also confessedly very great; whence there can need no apology to a father for conversing freely with a son on this topic.

There are various lights in which the subject of party may be considered as relative to an individual; and one of the most obvious for parental admonition would be the prudential. But this lies in a very small compass; and were it my purpose to instruct you how you might manage the business of party so as to suffer the least and gain the most in your pecuniary concerns, I should think I had done enough by imprinting upon your memory the two sage aphorisms, "Take no side at all," or, "Take the strongest side."

But not to give you a lesson which I could not enforce by my own example, and which, I believe, you would be very backward to learn, I shall proceed to consider party in that light in which a sense of the true dignity of character, and a regard to the public good, require that it should be considered. With respect to the latter, indeed, an obscure individual cannot, without a more sanguine constitution than I possess, flatter himself with the power of producing any important effects; but every man may indulge the

ambition of acting an honourable, virtuous, and consistent part in life, as far as he is called upon to act at all.

‘ I shall begin with inculcating on your mind the difference between taking a part, and becoming a party-man. The former denotes only such an occasional or subordinate interference in party affairs, as is consistent not only with due attention to one’s private concerns, but with a preservation of the ordinary intercourses of society and civility between neighbours and fellow citizens, though of opposite opinions. The latter, on the contrary, signifies such an attachment to party as influences the whole character, and gives the tone and colour to a man’s conduct through life. It is the ruling passion; and like all other passions scorns the controul of good sense and moderation. To point out to you a single person under the full dominion of it, would be sufficiently to warn you of its baneful efficacy in poisoning the comforts of life, and debasing the moral character.

‘ Supposing you, therefore, to remain master of yourself, and only to give party its turn along with other social duties, let us inquire if there are any criteria by which you may always be directed to the right one.

‘ It has long been a favourite maxim with many, that all parties are fundamentally alike, and that, however they may be discriminated by adverse denominations, their principles of action are essentially the same. This is a very convenient doctrine for those who are conscious that their own rule of conduct is one and simple, namely, the pursuit of their interest. But though party-men may very much resemble each other, yet I am persuaded that there is in the causes themselves enough whereon to found an essential distinction; and notwithstanding this distinction may not coincide with any of those party differences which are denoted by names and badges, as whig and tory, green and orange, and the like, yet I think it is in particular cases strongly enough marked to serve as a guide for the attachment of individuals.

‘ Wherever power of any kind has been long and firmly established, it has uniformly tended to accumulation and abuse. The public ends for which it was originally granted have gradually been put out of sight; privileges and distinctions, at first given merely in aid of the general purpose, have been claimed as private rights, and have at length become the leading considerations for which an institution has been supported; and thus the corporation spirit has been introduced, to the utter subversion of all true regard for the public welfare, and in contempt of the equity which should regulate all concerns between members of the same community.’ P. 14.

‘ Hence, then, I take my sole distinction of party; and I regard it as a matter of fact, that in all cases where powers and privileges have been granted for public ends, there exists, in one set of men,

a systematic plan of extending their limits to the utmost—of converting them into sources of private emolument—and, in consequence, of excluding as many as possible from the participation, by arbitrary tests and qualifications;—while in another set there exists an uniform opposition to these usurpations and abuses, founded on the principles of universal equity, and the general interests of the community. The former is the party of corruption; the latter, of reformation—the former, that of wrongs; the latter, of rights—the former, that of liberty; the latter, of slavery.

I do not mean, however, to assert that the characters of individuals always correspond with that of the parties under which they are arranged. The side of opposition may be taken from motives as selfish as those of the defenders of usurped power—from the mere design of occupying their places. Nor is it to be concealed, that a turbulent and discontented spirit, incapable of quiet submission to any authority whatever, a high degree of pride and self-conceit, or a disposition to wild and extravagant projects, occasionally render men the general opposers of all existing institutions. On the other hand, those who act with a corrupt party are sometimes not aware of the nature and extent of its profligacy, but from thoughtlessness and a compliant disposition are led to join in measures contrary to the general tenor of their principles and conduct. But after these due exceptions and allowances are made, a philosopher will recur to the great and universal laws of cause and effect, and confide in their predominant operation, however varied or modified by circumstances. He will know, that according to the train of ideas which habitually pass through a man's mind, such will finally be the prevailing hue and tincture of that mind;—that arguments founded on fraud, sophistry, dissimulation, or an arrogant contempt of the rights of mankind, will infallibly contaminate the medium through which they pass; while the habit of fair and free discussion, and constant appeals to the noblest principles of human action, cannot but tend to clear and expand the mental vision. As far as my experience reaches, I can confirm to you these deductions of reason; and I do not hesitate to assure you, that I never knew a man seriously engaged in the support of a narrow and unjust cause, whose mind was not proportionally warped and contracted, and made capable of mean and dishonourable conduct. On the contrary, the worthiest and most exalted characters I ever knew, have been those nurtured in the language and reasonings of a liberal cause.

Party has been said, by one who had much personal experience of it, to be “the madness of many for the gain of a few.” However just this character may in most cases be, I cannot discern that the charge of irrationality necessarily applies to all who take a part in public contests. Men, indeed, who suffer themselves to be hurried away by their passions; or who, from ignorance of mankind, entertain expectations which can never be realised, and put implicit

faith in the declarations of every pretended zealot for their own cause, will always be liable to run into violence and absurdity;—but they who are capable of making a sober estimate of the value of the thing contended for, and of the motives and characters of the agents, need not forfeit either their temper or their good sense by even an active interference in party. Nor am I convinced, that because the leaders may be knaves, the followers must always be dupes and fools. Suspected characters are often, on account of their abilities, suffered to take the lead in conducting an honest cause; and while they perform their parts with spirit and consistency, though it be but acting a part, they may deserve the public support and encouragement. Suppose them to be mercenaries, yet while they fight the battle well, they are fairly entitled to their hire. Nothing is more common, than that such characters employ the prime of their exertions in the service of the party they have spontaneously joined, and reserve only the dregs of life and reputation for the work of prostitution. When Pulteney sunk from the hope and darling of the nation, to the despised and insignificant earl of Bath, whom did he dupe?—himself, and his purchasers.

‘ But I feel myself deviating into a dissertation on parties, when it was my purpose only to give a direction to your sentiments and conduct with respect to them. Confining myself, therefore, to this object, I shall make the supposition, that, unbiassed as you are by interest, you will not find it difficult to discover which is the preferable side, in most of those cases where you may be called upon to take a part. Certain systems of power are fundamentally bad. They manifestly never had the public good for their object. They are mere compacts of fraud and violence, by which the rights of the many are sacrificed to the emolument of the few. They abhor all discussion, and rely for their continuance solely on the fears or prejudices of mankind. Concerning them, therefore, your judgment is not very likely to be misled. But, as I have already observed, to judge truly and candidly concerning the individuals who support such systems is not so easy a task. So great is the force of early associations on men’s minds, and so complicated are all questions of fact and expedience in human affairs, that persons of the purest intentions may be led to act in a manner totally different from that which you would conclude to be the result of fair and impartial examination.

‘ When, however, you find a man, not deficient in knowledge and inquiry, who, by studied sophistry endeavours to perplex where he must despair of convincing—misleads from the true point of a question, and strives to wrap it in mysterious obscurity—who throws out malignant insinuations against the views and principles of his opponents, and is ever ready to supply the deficiency of argument by appeals to authority—who, moreover, has a manifest interest in the side he has taken, and in all probability would not have concerned himself at all with the controversy, had it not been for such

a motive;—when a man of this character falls in your way (and I fear you cannot walk far through life without such an occurrence) hesitate not to determine, "*Hic niger est*"—he is bad at heart—a noxious animal, to be shunned or crushed as circumstances may dictate. The most candid man I ever knew, whose character as well as name we both should be proud to inherit, could never speak without a marked indignation of those who attempted to stifle truths of which they were themselves persuaded, and to force down falsehoods which they knew to be such. There have been, and doubtless are, many Roman catholics, who have received their absurd and tyrannous system of faith with such a perfect conviction of its truth and importance, that they are prepared, with the best intentions, to use unwarrantable means for its support and propagation; but Leo the Tenth, who, amidst buffoons and pandars, could say, "What a fine thing this fable of Christ has been to us!" and then employ all the resources of imposture and persecution to maintain the papal power, was an unequivocal knave.

I do not mean, however, to encourage you to make use of hard words in controversy, nor, except in very clear cases, to give way to harsh opinions. And this leads me to warn you against that spirit of credulity with respect to persons and things which is so distinguished a feature of party. This it is which has filled our histories with so many slanders and absurdities, and which makes even the current topics of the day little more than a tissue of falsehoods and misrepresentations. I know party-men, of unblemished character for veracity in other points, after whom I should be loth to repeat even a probable story. While some are ensnared by mere credulity, others are still further misled by a spirit of exaggeration, which is not quite so innocent as the former, since it cannot be entirely acquitted of consciousness and design. Both, however, proceed from the same rash and sanguine cast of temper, and a preponderancy of the imagination over the judgment. I think it is the Spectator that gives an account of a person who used to make considerable gains by throwing himself in the way of these hasty people in their paroxysms of party zeal, and offering them bets on the subject of their bold assertions. The loss of money, however, is the least evil such a disposition is liable to occasion. The loss of credit, even among those of the same party, and a plentiful stock of false and distorted ideas durably impressed on the mind, are more serious mischiefs. It is, indeed, this propensity to weak belief that has thrown the chief ridicule upon party politicians, and rendered them such favourable subjects for satirical representation. One of the best correctives of this tendency is a strong conviction that men are always men, liable to all the variety of motive suited to their nature—that complete folly and knavery are almost as rare as their opposites—and that wonders of all kinds are great improbabilities.

I shall close my admonitions by a caution against the littleness of a party spirit. As the essence of all party is division, its natural

effect is to narrow our ideas, and fix our attention on parts rather than on wholes. A title, a badge, a dress, and various other little things, are apt to swell into importance, in our imaginations, and to occupy the place of higher and nobler objects. Some party differences are in their own nature so insignificant, that every thing belonging to them must necessarily be petty and trivial. But even in those grand contests which turn upon points materially connected with the happiness of mankind, vulgar minds are usually more engaged by the names of the leaders, and the banners under which they march, than by the cause. I think, however, that the stronger sense of the present age has in a considerable degree corrected this error, and that the folly and favoritism of party have much abated. It may, in consequence, have become more stern and intractable; but if we are to contend at all, let it be about principles rather than persons, and with the spirit of men, rather than of children. It is true philosophy alone which can elevate the mind above all that is low and debasing; and opposite as the characters of philosophy and party have usually appeared, I despair not of their union in one breast. Farewell! P. 21.

The excellence of Dr. Aikin's style has been so long acknowledged, that an enlargement on its merits would be a superfluous task. But we cannot neglect availing ourselves of this opportunity of recommending it to the attentive study of those who wish to acquire the purity of genuine English composition. The spirit of the times seems to render such a recommendation peculiarly necessary. The attention even of many literary characters has of late years been so strongly attracted to the politics of the continent, that their style has by insensible degrees been tinged with foreign phraseology, and the inflated efflorescence of French oratory has too frequently been substituted for the chastity of true English diction. The contemplation of a model, such as is presented in these letters, is perhaps the best antidote against this growing evil.

In his concluding letter (which contains very valuable hints on the experience of life) Dr. Aikin says, 'the state of health which has compelled me to quit the scenes of business has at length fixed me in a quiet and agreeable retreat, friendly to that progress in mental improvement which is still my humble aim.'—We shall close our review of this interesting article by expressing our sincere wishes, that in this retirement he may experience all the pleasures resulting from the retrospect of a life devoted to virtue, and exhibiting a perpetual series of elegant pursuits and attainments; and that he may be enabled long to say with the amiable author of the *Task*,

————— *Præcipe lugubres,*  
*Melpomene! cantus,* ————— \*

'Tis pleasant thro' the loop-holes of retreat

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\* We here allude to the death of this admirable poet.

To peep at such a world; to see the stir  
Of the great Babel, and not feel the crowd;  
To hear the roar she sends thro' all her gates  
At a safe distance, where the dying sound  
Falls a soft murmur on th' uninjured ear.'

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*Lectures on Diet and Regimen: being a systematic Inquiry into the most rational Means of preserving Health and prolonging Life: together with Physiological and Chemical Explanations, calculated chiefly for the Use of Families, in order to banish the prevailing Abuses and Prejudices in Medicine. The third Edition, revised, corrected, and improved. By A. F. M. Willich, M. D. 8vo. 9s. Boards. Longman and Rees. 1800.*

WHEN the public judgement has clearly decided on the merit of a work, by the demand for a third edition, so soon after the first publication, a reviewer has apparently little more to do than echo the general voice. It has happened, however, that applause has occasionally been misapplied, and that popularity has followed where merit has been inconsiderable or equivocal. It may happen also that commendations have been indiscriminate, and the real merit of a work not justly appreciated. Our labours, though delayed, may not therefore be wholly useless, and we shall examine the production before us without a bias from the 'popularis aura,' which buzzes around us.

The author's great object, as the title evinces, is to explain the most rational means of preserving health, and prolonging life. With this view, Dr. Willich examines the pretensions of boasted remedies, and the delusive arts of empiricism; and afterwards investigates, with great care, every circumstance which relates to health, every external cause which can affect it by improper management, or preserve it by judicious regulations.

The introduction contains general remarks on the subject, particularly on the danger of quack remedies and cosmetics, as well as the advantages of cleanliness, and particularly of temperate baths. The first chapter is 'on the means of preserving health, and prolonging life.' The first part is peculiarly interesting, and contains some curious facts, little known, relative to quacks, from Paracelsus and the alchemists, to Mesmer and Cagliostro.

In this catalogue he includes Mr. Perkins, but we would yet willingly consider the 'list' as 'sub judice.' The true method of attaining a healthy and long life is properly stated to consist in a bodily, mental, and hereditary disposition to lon-

gevity ; in a perfect birth of the child, and proper conduct of the mother in suckling, &c ; a gradual culture of the faculties of the body and mind ; a habit of resisting the influence of external impressions ; a steady and equal progress of life ; a sound state of digestion ; and equanimity of mind, without violent exertions. To this we may perhaps add varied avocations, and exercises of mind and body, as well as permitting nature to correct little irregularities and deviations, by her own powers. To the former, Dr. Franklin and lord Kaimes owed much of their vigour of mind and body at a very advanced age : by the latter, nature is more constantly enabled to relieve herself in any emergency : the arm, not employed, soon becomes paralytic ; the stomach often artificially emptied, is very quickly overcharged. The following remarks deserve much attention : one of the positions we shall perhaps afterwards employ, and they exhibit, in Dr. Willich's own words, the subjects of his work.

‘ Many ingenious writers have lately endeavoured to point out the disadvantages arising from causes apparently trivial. Thus the fashion of using paint, hair-powder, and pomatum,—of wearing ill-shaped shoes, laced stays, &c. have deservedly incurred severe ridicule and pointed censure. The custom of applying lead to earthen vessels has not escaped their attention : the danger, however, resulting from the use of that substance has been greatly exaggerated. Writers, with the best intention, have sometimes, from an excess of zeal, descanted on the worst side of the question only, by attributing to certain things many dangerous qualities, which in fact are owing to a great diversity of circumstances.

‘ This partial method of inquiring into the sources of the evil, is, generally speaking, a serious error ; as it not only leads to false conclusions, but also draws our attention from other pressing injuries, to which, in a more dispassionate state of mind, our care might be directed.

‘ Perhaps the greater number of dietetic writers have fallen into another error of an equally bad tendency. They judge of every thing according to the agreeable or disagreeable effect it produces on their own palate and constitution, and hence recommend their favourite dishes to others ; though what is salutary in particular cases, may have a pernicious tendency, if prescribed indiscriminately.

‘ The multiplicity of our wants, which all deserve attention in a dietetic system, has also considerably multiplied the rules of health. Of all animated beings, indeed, none require such rules more than those who servilely submit to the arbitrary mandates of luxury and fashion.

‘ Many, indeed, are the open and secret enemies to the health and prosperity of man. Even the most healthy, and those who rigidly adhere to the rules of diet and regimen, cannot altogether evade their attacks. Hence we should make it our study to inform

ourselves minutely of every thing, so as to be enabled to judge of its good or bad qualities. Whatever we are obliged to have more immediately around us, ranks in this class: the arrangement of our dwelling-places, beds, clothes, furniture, &c. in the choice of which we are less accustomed to consult what nature requires, or to contrive what may be most likely to promote the welfare of the body, than to follow fashion, vanity, or improper habits.

Some of our organs of sensation, and other faculties of the body, must unavoidably suffer from inattention to a proper mode of living in general. From the great exertions, to which we often subject them (the eyes, for instance, in reading) they are liable to a variety of accidents, and frequently become debilitated and impaired. It appears, therefore, perfectly consistent with the plan of this work to treat of the management of the eyes, teeth, and other parts of the body.' P. 178.

The second chapter is on the air and weather, and contains a sufficiently full account of the atmosphere in its various states, with proper recommendations for the ventilation of apartments. The situation of a house to the north and to the east is recommended in summer, and to the south in winter. This advice we approve; yet the Jesuits, minutely attentive to every accommodation and advantage, preferred in every season the east, seemingly that, being under no inconvenience from the sun, they saw all objects gilded by its beams, and their residence was chiefly in southern climates. The shade of a north-eastern aspect in summer gives a calm repose, which is highly grateful. The general effects of damp in the apartments are well detailed, and the avoiding this source of disease warmly enjoined.

Cleanliness, the subject of the third chapter, is enforced with great propriety in all its branches. With respect to the management of the teeth, we differ in some points from Dr. Willich, particularly with regard to removing, in some circumstances, the tartar. We admit that it loosens the teeth; but, if the gums be punctured, they soon again fasten. We have also no reason to think that any particular foods will occasion the more ready or speedy deposition of the tartar. It arises from the state of the saliva only; and, though some substances, used as diets, will dissolve it, they cannot remain long enough on the incrustated teeth to produce any chemical effect. Our author recommends oil of sabina, or of juniper, in the tooth-ach, as preferable to laudanum. We have usually preferred the oil of saffras; but either will probably be equally useful. Dr. Richter recommends the essence of pimpinella, with an equal quantity of laudanum, adding a drop or two of oil of cloves. Dr. Willich recommends sugar as an antiseptic; but Dr. Stark found, after living on it for some time, that

his gums swelled like those of a scorbutic person. Baths are strongly inculcated, viz. temperate ones, as generally beneficial; and the cold baths as tonics for those whose strength will admit of their use. For corns, our author recommends easy shoes, frequently bathing the feet in water, in which a little pot-ash has been dissolved, and a plaster made of equal parts of galbanum, saffron, and camphor.

The next subject is dress; and Dr. Willich, with every other author on this subject, advises woollen. We fully agree in his opinion, but not in his reason. Woollen indeed absorbs fluids, but does not readily permit them to evaporate, as he supposes. Coldness is not perceived, because the fluids are retained by a kind of hygrometrical affinity: flannel, when exposed to the air, dries slowly. We cannot join with Dr. Willich also in his dislike of calico. This, we think, should in the winter season supersede linen, as the dress nearest the skin. The method of rendering shoes water-proof, with the observations on changing them, we shall transcribe; and of the other observations on dress, we can only add our unreserved commendation.

‘ With respect to the substance of which shoes should be made, no other general rule can be given, than that it ought to be sufficiently compact, to prevent the water from penetrating it; so elastic and soft, as to admit an easy motion of the whole foot; and accommodated to the weather, exercise, and soil, in which it is used. To those who have not the means or opportunity of procuring the patent water-proof leather, I shall suggest a method of preparing this species of leather, at a very small expence. One pint of drying oil, two ounces of yellow wax, two ounces of spirit of turpentine, and half an ounce of Burgundy pitch, should be carefully melted together, over a slow fire. Those to whom the smell of pitch and turpentine is unpleasant, may add a few drachms of some cheap essential oil, as of lavender, thyme, and the like. With this composition new shoes and boots are rubbed, either in the sun, or at some distance from a fire, with a sponge or soft brush: this operation is to be repeated as often as they become dry, until they be fully saturated. In this manner, the leather at length becomes impervious to wet; the shoes or boots made of it last much longer than those made of common leather, acquire such softness and pliability, that they never shrivel nor grow hard and inflexible, and, thus prepared, are the most effectual preservatives against cold and chilblains.

‘ To conclude, I shall only remark, that it is not advisable to change the shoes from one foot to the other. Let us rather tread one of the shoes somewhat crooked, than injure our feet and health, by an adherence to a custom, which has nothing but custom to recommend it. If it be our serious wish to avoid corns and

other painful inconveniencies, to which the rage of fashion subjects the feet of its votaries, we should persuade the shoemaker to provide us with a particular shoe for each foot; and this can be done only by keeping separate double lasts for every wearer. Is it not injudicious and absurd to have both shoes made of the same size and form, when nature has not formed both feet alike, or at least not in the same direction?

‘It gives me great satisfaction to add that, since the first edition of these Lectures was published, the rational practice of having separate shoes purposely made for each foot has already been adopted among the more enlightened classes of society. From a full conviction of its great utility, I sincerely wish that it may soon become universal!’ P. 288.

On the subject of diet, authors have widely disagreed. Each, as in the passage before quoted from Dr. Willich, judges from his own palate and constitution, and recommends his favourite dishes. Yet perhaps there are a few general rules, which may be attended to, that would limit this personal mode of argumentation. These we shall shortly mention; and, if they militate in some measure against a few of our author’s conclusions, it may perhaps lead to an investigation of the validity of the former positions, which ought to precede their influence on such conclusions.

In examining this subject, we must premise that *quick* and *easy* digestion are not so nearly allied as authors have supposed. By ‘quick digestion’ we mean the rapid passage of aliment through the stomach, and by ‘easy,’ the little inconvenience felt either from fullness, drowsiness, or fever. Young meats do not pass quickly through the stomach, and yet occasion little inconvenience; some farinaceous foods digest rapidly, and are attended with flatulence, and a faintness soon afterwards, apparently from emptiness. Some time seems to be required for the change, and some fulness of the stomach must be kept up, as by fulness alone, which raises the stomach so that its largest curvature is made to approach the parietes of the abdomen, the food is prevented from escaping into the duodenum, unchanged. Thus, even weak stomachs are sometimes benefited by eggs boiled hard, which remain a long time unchanged; and thus the marine insects, particularly the lobster, a food seemingly of great tenacity, is well adapted to cases of debility. The chief foods which escape quickly, and produce little inconvenience, are the highly alkalescent ones, hunted hares, forest venison, and game of almost every kind. This appears owing to their greatly animalised state, in consequence of which they require little change; their juices, passing quickly into the blood, prevent the sinking, felt from emptiness of the stomach, before noticed; while milk, a fluid,

supposed to resemble chyle very nearly, is long retained in the stomach, and, for this purpose, is apparently coagulated.

The same views explain also the effects of spirituous liquors: they stimulate the stomach, but they retard digestion, which is in consequence more perfect. The effects of these seem to have afforded a little difficulty to our author, who, we think, errs in another minute particular, viz. in considering the heart-burn, from oily substances, as owing to their acidity. In reality, it arises from the oil not being mixed, in consequence of the weakened action of the stomach, and swimming on the top, so as to irritate the cardia. The proof is short and simple: magnesia will not relieve it; gum arabic, slowly dissolved in the mouth, is an immediate remedy.

In some articles of diet, and in the best methods of dressing, a few general considerations also will facilitate our conclusions. Thus all animal oils, in an empyreumatic state, are difficult of digestion, not easily miscible with the fluids of the stomach, and occasion irritation. This should naturally lead us to prefer boiled meats in weak constitutions. We admit, with our author, that roasted meats are more juicy, perhaps more nutritious; and, if the inside only be eaten, apparently preferable. But, on particular examination, we have not found it easy to avoid the empyreuma, which, in fat meats, penetrates deeper than we are usually aware of. For this reason, the crust is particularly inconvenient to weak stomachs. With respect to the difference between old and young meats, within certain limits, viz. between a sheep or an ox of two and ten years' old, there is a distinction not commonly adverted to in dietetic works, which is the state of the animal, either as improving in flesh and fat, or losing either. The meat of an animal of ten years' old, in an improving state, is more juicy, and more easily digested than that of a much younger one which is declining from an improved state.

Another circumstance also requires more attention, viz. the disposition to putrefaction in meat, and the progress which it has made. We know not that meats, peculiarly disposed to putrefaction, are injurious, except in consequence of abuses, as tormenting and over-driving, before the animal is killed. The surmullet, or the red mullet, and the john-dory, putrify soon, but are not particularly unwholesome. The abuses just mentioned bring on a diseased state, and sometimes render the meat distasteful, but, we believe, not injurious. A certain degree of putrefaction, or an approach to it, is certainly no objection, if the person do not dislike it. Fresh animal food is long in passing through the stomach, and feels inconveniently heavy. When kept, the inconvenience is more slightly felt, and, as the stomach has a power of rendering putrid substances

sweet, if the putridity be in a small degree only, it will be corrected; or if the meat merely tend to that state, the farther progress will be prevented. Dr. Willich does not think fishes nutritious. Common opinion opposes this doctrine. We think the softer fishes pass quickly and easily through the stomach, but are probably not particularly nutritious. The harder kinds furnish a very nourishing meal. The gelatinous parts of animal fluids are not, in our author's opinion, the same in different animals at different ages, but in his instances he certainly confounds mucilage and gluten. The juices of young animals are chiefly mucilaginous, those of old ones glutinous. Cheese, if poor, is wholly glutinous; if good, oily and mucilaginous also, and this should introduce some distinction. Our author's cement for china, which is an excellent one, and will even resist the force of steam, for we have often mended receivers with it, is more easily prepared by attending to this circumstance, instead of boiling Cheshire cheese in repeated waters, by employing cheese of the coarsest kind, which contains only the glutinous curd.

With the restrictions which these considerations furnish, we highly approve of our author's dietetic views in these chapters, and his general regulations of diet deserve great commendations. He would, it seems, banish soups at the beginning of a meal, as palling the appetite. In great dinners, however, to which he refers, there is seldom any danger of eating too little. The utility of the following methods is the chief reason for our transcribing them.

‘Various modes of preserving eggs have been contrived in domestic life. To prevent the external air from pervading the egg, is the principal requisite. With this intention some smear them with butter, others pack them in bran or common salt; the farmers in Germany suspend them in fresh river water, by means of a net; but all these methods are troublesome and uncertain. The best way of preserving them to any length of time is to place them in a very strong lime-water, to leave some lime at the bottom of the vessel, and if the water should become turbid; to pour it off, and supply it with a fresh infusion. This may be done with boiling water, to dissolve more of the lime; but it must be allowed to become perfectly cold before the eggs are placed in it.

‘I shall here take notice of a method lately contrived to preserve animal and vegetable substances, to almost any length of time, without salting or pickling. A Mr. Donaldson has obtained his majesty's letters patent, for inventing a powder, which is said to possess the extraordinary virtues of preserving the flesh of animals, as well as vegetable roots, to an indefinite length of time. If this be true (though I am much inclined to doubt it) it is easy to conceive how the Egyptian mummies could be preserved for several thousand

years. Our East and West India vessels may now save themselves the trouble of taking live stock on board.

'In order to afford an opportunity of deciding on the merits of Mr. Donaldson's powder, or of giving it a fair trial, I shall briefly state its component parts, as recorded in the patent.—Any quantity of vegetable gum, such as gum arabic, or that of cherry-trees, in fine powder, is mixed with an equal quantity of fine flour of wheat or barley: this is made into a paste, and baked in an oven, contrived for that purpose, with a very gentle heat, so as to prevent it from forming a crust. The dry mass is again reduced to a fine powder, and this is the great and astonishing preservative.—Either animal or vegetable substances surrounded with this powder, and packed in close boxes in that state, according to the professions of the patentee, keep fresh, and free from corruption, for almost any length of time.—*Relata refero.*' P. 345.

Is it clear that the arrow-root powder, now sold at reduced prices, is the real substance? We strongly suspect it to be adulterated with the orchis. We find no great inconvenience arise from mushrooms, and we believe that the danger usually attributed to lead in cider is greatly exaggerated.

The seventh chapter is on exercise and rest, and merits considerable commendation. Dr. Willich does not however recollect that the clara lectio is recommended by Celsus as an assistant to digestion, and we have often found it so. To swinging also he does not, we think, give sufficient recommendation.

The chapter on sleeping and waking is, in our opinion, excellent; and what relates to dreams is both curious and satisfactory. Perhaps Dr. Willich limits the hours of sleeping too much, and is too warm in his commendations of morning air. Minds, greatly exercised, he admits will require more than usual sleep; but those who have limited it too considerably have often brought on premature old age. Less than eight hours cannot be allowed to an active mind or body: some will require more. The indolent chiefly indulge in sleep, but we do not find that this indulgence does considerable harm.

The evacuations, the subject of the ninth chapter, are very properly treated. The last section, on sexual intercourse, is perhaps too far extended. It is, however, an important part of a dietetic system, and conducted with decorum.

The tenth chapter is a very full and satisfactory one, on the different passions; the eleventh on the organs of sense; and the twelfth a very useful system of directions for managing the eyes. We do not however perceive that Dr. Willich has noticed the propriety of reading by night, with the candle behind, and its light directed over the shoulder on the book. This is the safest method for preserving the eyes. He has also

not adverted to the glare and inconvenience of cross-lights, nor of a more common cause of injury to the sight than has been supposed. We allude to the construction of counting-houses, lighted from the top, and again covered at about the height of a common ceiling with a conical light, or a cylindrical one, surmounted by a cone, for the sake of warmth. The different direction of the rays of light by these contrivances gives a most painful sensation, after employing the eyes for a little time, and, when continued, weakens the organs very considerably. We mention this circumstance chiefly as a caution. One circumstance, which relates to the choice of spectacles, we shall select.

‘Spectacles ought to be used only for the purposes for which they are designed; namely, in such employments as require the assistance of art, and where the eye is always kept at an equal distance; for instance, in reading or writing. We should not, without a full trial, make choice of a pair of glasses, nor be satisfied with those which, at first, exhibit the objects clearly and distinctly. For objects will not always be at the same distance before us, as they appear at the first experiment. It would be proper to try a pair of glasses for a short time, especially by candle-light; to use them in that posture of the body to which we are accustomed; and, if with the usual kind of labour, we do not feel our eyes fatigued, but rather somewhat relieved, we then ought to adopt these glasses. But, as it is almost impossible to meet with a pair of glasses in the shops, which fit both eyes, there is nothing more absurd than to purchase spectacles ready made. Certain as it is, it may not be generally known, that there is perhaps not one person among thousands, whose eyes are both of an equal size and constitution. For this reason, different eyes should be accommodated with different glasses; and, if we consult our interest in an affair of such consequence, we shall be cautious in selecting for each eye a proper glass. The following advice is submitted to those who have no optician at hand:

‘A short-sighted person, who wishes for a proper concave or magnifying glass, may take the exact focus, or point of vision, by presenting the smallest print very close to the eye, and gradually removing it, as far as he can read the letters distinctly, and without much exertion. When he has accurately ascertained the focus, after frequent trials, let him employ another person to take the measure of this distance, with a slip of paper, in the nicest possible manner. An optician, on receiving this measure, and being informed at what distance the glasses are intended to be used, will be able to judge, in a certain degree, what glasses are necessary, although by no means so accurately as by a conference with a short-sighted person.

‘Those whose eyes are inclined to far-sightedness, may proceed exactly in a similar manner. But all eye-glasses ought to be fur-

nished with double joints or springs; as those with single joints are not only inconvenient to the nose, but, what is worse, they are apt to shift the point of vision with every motion of the head, and consequently injure the eyes.

‘ Lastly, in such occupations as require a more or less extended view of the objects; for instance, in playing at cards, where the distance of the objects must be frequently varied, it would be extremely injudicious to use spectacles; as no eye whatever can bear such exertions without uncommon fatigue. For a similar reason, it is hurtful to these important organs to keep the spectacles on the head at a close work, when by some accident we are obliged to search for something dropt or mislaid. Thus we force the eye to make uncommon efforts, in seeing farther than it is enabled to do, by the construction of the spectacles. I need not observe, that many good eyes are spoiled by such imprudent practices.’ p. 656.

The various and miscellaneous observations in this work have prevented our following the author very closely; and indeed the popular tendency of many of these have rendered it unnecessary. We have said enough to evince that the writer has fulfilled all his promises, and, on the whole, has given by far the fullest, most perfect, and comprehensive dietetic system which has yet appeared.

*The Works of Robert Burns. (Continued from p. 55.)*

THE criticism on the writings of Burns, which immediately follows the account of his life, is at once elaborate and entertaining, philosophical and just. Its perusal strongly reminded us of the following sentiment of Plutarch. ‘ We are persuaded that the youthful student is most powerfully attracted by those philosophical disquisitions which are free from the austerity of philosophical form\*.’ The history of the revolutions of the Scottish language, which is mutually connected with the criticism on Burns’s writings, though brief, is interesting and satisfactory.

The second volume of this publication contains the general correspondence of Burns. The Ayrshire bard possessed that decision of opinion, that openness of temper, and that free command of language, which are requisite to the perfection of epistolary composition. The sentiments of a man of superior genius, communicated ‘ warm from the heart,’ in all the confidence of friendship, cannot fail to be highly interesting. We shall therefore take the liberty of ornamenting our pages by a few extracts from this part of the work before us.

\* De Audiendis Poëmat. sect. 1.

In the following epistle we find a copious flow of genuine humour.

‘ To Mr. P. HILL.

‘ My Dear Hill,

‘ I shall say nothing at all to your mad present—you have so long and often been of important service to me, and I suppose you mean to go on conferring obligations until I shall not be able to lift up my face before you. In the mean time, as Sir Roger de Coverley, because it happened to be a cold day in which he made his will, ordered his servants great coats for mourning, so, because I have been this week plagued with an indigestion, I have sent you by the carrier a fine old ewe-milk cheese.

‘ Indigestion is the devil: nay, ’tis the devil and all. It besets a man in every one of his senses. I lose my appetite at the sight of successful knavery; and sicken to loathing at the noise and nonsense of self-important folly. When the hollow-hearted wretch takes me by the hand, the feeling spoils my dinner; the proud man’s wine so offends my palate that it choaks me in the gullet; and the *pulvis’d*, feathered, pert coxcomb, is so disgustful in my nostril that my stomach turns.

‘ If ever you have any of these disagreeable sensations, let me prescribe for you patience and a bit of my cheese. I know that you are no niggard of your good things among your friends, and some of them are in much need of a slice. There in my eye is our friend Smellie; a man positively of the first abilities and greatest strength of mind, as well as one of the best hearts and keenest wits that I have ever met with; when you see him, as, alas! he too is smarting at the pinch of distressful circumstances, aggravated by the sneer of contumelious greatness—a bit of my cheese alone will not cure him, but if you add a tankard of brown stout, and superadd a magnum of right Oporto, you will see his sorrows vanish like the morning mist before the summer sun.

‘ C——h, the earliest friend, except my only brother, that I have on earth, and one of the worthiest fellows that ever any man called by the name of friend, if a luncheon of my cheese would help to rid him of some of his superabundant modesty, you would do well to give it him.

‘ David with his Courant comes, too, across my recollection, and I beg you will help him largely from the said ewe-milk cheese, to enable him to digest those — bedaubing paragraphs with which he is eternally larding the lean characters of certain great men in a certain great town. I grant you the periods are very well turned; so, a fresh egg is a very good thing, but when thrown at a man in the pillory it does not at all improve his figure, not to mention the irreparable loss of the egg.

‘ My facetious friend, D——r, I would wish also to be a partaker; not to digest his spleen, for that he laughs off, but to digest his last night’s wine at the last field-day of the Crochallan corps\*.

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\* ‘ A club of choice spirits.’

‘ Among our common friends I must not forget one of the dearest of them, Cunningham. The brutality, insolence, and selfishness of a world unworthy of having such a fellow as he is in it, I know sticks in his stomach; and if you can help him to any thing that will make him a little easier on that score, it will be very obliging.

‘ As to honest J — S — e, he is such a contented happy man that I know not what can annoy him, except perhaps he may not have got the better of a parcel of modest anecdotes which a certain poet gave him one night at supper, the last time the said poet was in town.

‘ Though I have mentioned so many men of law, I shall have nothing to do with them professedly—the faculty are beyond my prescription. As to their clients, that is another thing; God knows they have much to digest!

‘ The clergy I pass by; their profundity of erudition, and their liberality of sentiment; their total want of pride, and their detestation of hypocrisy, are so proverbially notorious, as to place them far, far above either my praise or censure.

‘ I was going to mention a man of worth, whom I have the honour to call friend, the laird of Craigdarroch; but I have spoken to the landlord of the King’s-arms Inn here, to have at the next county meeting a large ewe-milk cheese on the table, for the benefit of the Dumfries-shire whigs, to enable them to digest the duke of Queensberry’s late political conduct.

‘ I have just this moment an opportunity of a private hand to Edinburgh, as perhaps you would not digest double postage.’  
Vol. ii. p. 165.

The following is of a more serious cast.

‘ To Mrs. DUNLOP.

‘ Ellisland, 16th August, 1788.

‘ I am in a fine disposition, my honoured friend, to send you an elegiac epistle; and want only genius to make it quite Shenstonian.

“ Why droops my heart with fancied woes forlorn?  
Why sinks my soul beneath each wint’ry sky?”

‘ My increasing cares in this, as yet, strange country—gloomy conjectures in the dark vista of futurity—consciousness of my own inability for the struggle of the world—my broadened mark to misfortune in a wife and children:—I could indulge these reflections till my humour should ferment into the most acid chagrin, that would corrode the very thread of life.

‘ To counterwork these baneful feelings, I have sat down to write to you; as I declare upon my soul I always find *that* the most sovereign balm for my wounded spirit.

‘ I was yesterday at Mr. —’s to dinner, for the first time. My reception was quite to my mind: from the lady of the house quite flattering. She sometimes hits on a couplet or two, *impromptu*. She repeated one or two to the admiration of all present. My

franchise as a professional man was expected : I for once went agonizing over the belly of my conscience. Pardon me ye, my adored household gods, Independence of spirit, and Integrity of soul ! In the course of conversation, Johnson's Musical Museum, a collection of Scottish songs, with the music, was talked of. We got a song on the harpsichord, beginning,

“ Raving winds around her blowing.”

The air was much admired : the lady of the house asked me whose were the words : “ Mine, madam—they are indeed my very best verses ;” she took not the smallest notice of them ! The old Scottish proverb says, well, “ king's cask is better than ither folks' corn.” I was going to make a New Testament quotation about “ casting pearls,” but that would be too virulent, for the lady is actually a woman of sense and taste.

\* \* \* \* \*

“ After all that has been said on the other side of the question, man is by no means a happy creature. I do not speak of the selected few, favoured by partial heaven ; whose souls are tuned to gladness amid riches and honours, and prudence and wisdom. I speak of the neglected many, whose nerves, whose sinews, whose days, are sold to the minions of fortune.

“ If I thought you had never seen it, I would transcribe for you a stanza of an old Scottish ballad, called, ‘ The Life and Age of Man ;’ beginning thus :

“ ’Twas in the sixteenth hunder year  
Of God and fifty three,  
Frae Christ was born, that bought us dear,  
As writings testifie.”

“ I had an old grand-uncle, with whom my mother lived a while in her girlish years ; the good old man, for such he was, was long blind ere he died, during which time his highest enjoyment was to sit down and cry, while my mother would sing the simple old song of ‘ The Life and Age of Man.’

“ It is this way of thinking, it is these melancholy truths, that make religion so precious to the poor miserable children of men—If it is a mere phantom, existing only in the heated imagination of enthusiasm,

“ What truth on earth so precious as the lie !”

“ My idle reasonings sometimes make me a little sceptical, but the necessities of my heart always give the cold philosophising the lie. Who looks for the heart weaned from earth ; the soul affianced to her God ; the correspondence fixed with heaven ; the pious supplication and devout thanksgiving, constant as the vicissitudes of even and morn ; who thinks to meet with these in the court, the palace, in the glare of public life ? No : to find them in their precious importance and divine efficacy, we must search among the obscure recesses of disappointment, affliction, poverty, and distress.

‘ I am sure, dear madam, you are now more than pleased with the length of my letters. I return to Ayrshire middle of next week: and it quickens my pace to think that there will be a letter from you waiting me there. I must be here again very soon for my harvest.’ Vol. ii. p. 177.

In the ‘ Letter to a young lady who had heard that he had made a ballad on her,’ we find a delicacy of compliment, which could hardly have been expected from the pen of a ploughman.

‘ Madam,

December, 1788.

‘ I understand my very worthy neighbour, Mr. Riddel, has informed you that I have made you the subject of some verses. There is something so provoking in the idea of being the burden of a ballad, that I do not think Job or Moses, though such patterns of patience and meekness, could have resisted the curiosity to know what that ballad was: so my worthy friend has done me a mischief, which I dare say he never intended; and reduced me to the unfortunate alternative of leaving your curiosity ungratified, or else disgusting you with foolish verses, the unfinished production of a random moment, and never meant to have met your ear. I have heard or read somewhere of a gentleman, who had some genius, much eccentricity, and very considerable dexterity with his pencil. In the accidental group of life into which one is thrown, wherever this gentleman met with a character in a more than ordinary degree congenial to his heart, he used to steal a sketch of the face, merely, he said, as a *nota bene* to point out the agreeable recollection to his memory. What this gentleman’s pencil was to him, is my muse to me; and the verses I do myself the honour to send you are a *memento* exactly of the same kind that he indulged in.

‘ It may be more owing to the fastidiousness of my caprice, than the delicacy of my taste, but I am so often tired, disgusted, and hurt with the insipidity, affectation, and pride of mankind, that when I meet with a person “after my own heart,” I positively feel what an orthodox protestant would call a species of idolatry, which acts on my fancy like inspiration, and I can no more desist rhyming on the impulse, than an Eolian harp can refuse its tones to the streaming air. A distich or two would be the consequence, though the object which hit my fancy were grey-bearded age; but where my theme is youth and beauty, a young lady whose personal charms, wit, and sentiment, are equally striking and unaffected, by heavens! though I had lived three score years a married man, and three score years before I was a married man, my imagination would hallow the very idea; and I am truly sorry that the inclosed stanzas have done such poor justice to such a subject.’ Vol. ii. p. 201.

Copious as our extracts from this volume have been, we cannot resist the temptation to copy yet another specimen of Burns’s humorous powers.

*' To Mr. HILL.*

*' Ellisland, 2d April, 1789.*

*' I will make no excuses, my dear Bibliopolus (God forgive me for murdering language!), that I have sat down to write to you on this vile paper.*

*It is oeconomy, Sir; it is that cardinal virtue, prudence; so, I beg you will sit down, and either compose or borrow a panegyric. If you are going to borrow, apply to*

*to compose, or rather to compound, something very clever on my remarkable frugality; that I write to one of my most esteemed friends on this wretched paper, which was originally intended for the venal fist of some drunken exciseman, to take dirty notes in a miserable vault of an ale-cellar.*

*' O Frugality! thou mother of ten thousand blessings—thou cook of fat beef and dainty greens!—thou manufacturer of warm Shetland hose, and comfortable furtouts!—thou old housewife, darning thy decayed stockings with thy ancient spectacles on thy aged nose!—lead me, hand me in thy clutching palsied fist, up those heights, and through those thickets, hitherto inaccessible, and impervious to my anxious, weary feet:—not those Parnassian craggs, bleak and barren, where the hungry worshippers of fame are, breathless, clambering, hanging between heaven and hell; but those glittering cliffs of Potosi, where the all-sufficient, all-powerful deity, Wealth, holds his immediate court of joys and pleasures; where the sunny exposure of plenty, and the hot walls of profusion; produce those blissful fruits of luxury, exotics in this world, and natives of paradise!—Thou withered sybil, my sage conductress, usher me into the refulgent adored presence!—The power, splendid and potent as he now is, was once the puling nursling of thy faithful care, and tender arms! Call me thy son, thy cousin, thy kinsman, or favourite, and adjure the god by the scenes of his infant years, no longer to repulse me as a stranger, or an alien, but to favour me with his peculiar countenance and protection! He daily bestows his greatest kindnesses on the undeserving and the worthless—assure him, that I bring ample documents of meritorious demerits! Pledge yourself for me, that, for the glorious cause of Lucre, I will do any thing, be any thing—but the horse-leech of private oppression, or the vulture of public robbery!*

*' But to descend from heroics,*

*I want a Shakespear; I want likewise an English dictionary—Johnson's, I suppose, is best. In these and all my prose commissions, the cheapest is always the best for me. There is a small debt of honour that I owe Mr. Robert Cleghorn, in Saughton mills, my worthy friend, and your well-wisher. Please give him, and urge him to take it, the first time you see him, ten shillings worth of any thing you have to sell, and place it to my account.*

‘ The library scheme that I mentioned to you is already begun, under the direction of captain Riddel. There is another in emulation of it going on at Clouseburn, under the auspices of Mr. Monteith, of Clouseburn, which will be on a greater scale than ours. Capt. R. gave his infant society a great many of his old books, else I had written you on that subject; but, one of these days, I shall trouble you with a commission for “The Monkland Friendly Society”—a copy of *The Spectator*, *Mirror*, and *Lounger*; *Man of Feeling*, *Man of the World*, Guthrie’s *Geographical Grammar*, with some religious pieces, will likely be our first order.

‘ When I grow richer, I will write to you on gilt post, to make amends for this sheet. At present, every guinea has a five guinea errand with, My dear Sir, your faithful, poor, but honest friend,

‘ R. B.’ Vol. ii. p. 231.

The third volume contains the poems of Burns, formerly published, with some additions—together with a history of these poems, by Gilbert Burns.

The poems of Burns have for so long a period been unequivocally stamped with general admiration, that, in attempting to appreciate their merits, the reviewer necessarily becomes the echo of the public voice. If the legitimate end of poetry be by harmonious composition to make a strong impression on the heart, to please them who ‘are pleased they know not why, and care not wherefore,’ undoubtedly the bard of Ayrshire has claim to no small degree of perfection in the poetic art. He wrote under the impulse of strong feelings; and for this reason his reader is, as it were, carried away by the torrent of his impassioned eloquence. Whether he indulge in the sportive fallies of wit and humour, or pour out his sorrows in the accents of melancholy, we recognise the indelible characters of truth and nature, and we rejoice when he rejoices, and weep with him when he weeps. With respect to these opposite passions, we see, indeed, in every line, the legitimacy of the canon of Pope, that

‘ He best can paint them who can feel them most.’

And for the same reason we need not wonder that the amatory poems of Burns breathe the genuine ardour of the Paphian muse.

We must here beg leave to enter our protest against an assertion of his biographer, who, we think, has somewhat unguardedly said, vol. i. p. 267, ‘If fiction be, as some suppose, the soul of poetry, no one had ever less pretensions to the name of poet than Burns.’ We think that the personification of Fun in the *Holy Fair*—the picture of the Genius of the Stream in the dialogue between the two brigs—the portraiture of the Vision—the images of horror which glare with terrific grace in *Alloway Kirk*, and various other prosopopeias of

images and scenery which occur in his poems, abundantly prove that he was on all proper occasions able to

‘ give to airy nothing  
A local habitation and a name.’

But in recognising in the works of Burns the energies of genius, we pay only a part of the tribute of praise which is due to their merits. Perhaps his most surprising characteristic is the correctness of his taste.

‘ From heaven descends  
The flame of genius to the human breast;’

but a just taste is in a great measure the result of cultivation, the fruit of the attentive study of the best models of art. In how many instances do we find the splendid productions of uninstructed genius tarnished by occasional improprieties of expression, and other philological inaccuracies! How strong must have been the intellect of Burns, which, exercising itself upon the scanty materials supplied by his poverty and retirement, could produce such maturity of judgment as is displayed not only in his remarks on other authors, but more particularly in his own compositions!

As the editions of Burns’s poems which were published during his life-time have been very widely diffused, we shall, perhaps, most gratify the majority of our readers by making a few extracts from those pieces which hitherto have been unedited.

The ardour of Burns’s sympathy with suffering humanity is well exemplified in the song on Logan Water, which he thus announces to his friend Mr. Thomson.

‘ Mr. BURNS to Mr. THOMSON.

‘ June 25th, 1793.

‘ Have you ever, my dear Sir, felt your bosom ready to burst with indignation on reading of those mighty villains who divide kingdom against kingdom, desolate provinces, and lay nations waste out of the wantonness of ambition, or often from still more ignoble passions? In a mood of this kind to-day, I recollected the air of Logan Water; and it occurred to me that its querulous melody probably had its origin from the plaintive indignation of some swelling, suffering heart, fired at the tyrannic strides of some public destroyer; and overwhelmed with private distress, the consequence of a country’s ruin. If I have done any thing at all like justice to my feelings, the following song, composed in three-quarters of an hour’s meditation in my elbow-chair, ought to have some merit.

‘ Tune—“ Logan Water.”

‘ O, Logan, sweetly didst thou glide,  
That day I was my Willie’s bride;

And years finfyne hae o'er us run,  
 Like Logan to the simmer sun.  
 But now thy flowery banks appear  
 Like drumlie winter, dark and drear,  
 While my dear laud maun face his faes,  
 Far, far frae me and Logan braes.

' Again the merry month o' May  
 Has made our hills and vallies gay;  
 The birds rejoice in leafy bowers,  
 The bees hum round the breathing flowers:  
 Blythe morning lifts his rosy eye,  
 And evening's tears are tears of joy:  
 My soul, delightless, a' furveys,  
 While Willie's far frae Logan braes.

' Within yon milk-white hawthorn bush,  
 Amang her nestlings sits the thrush;  
 Her faithfu' mate will share her toil,  
 Or wi' his song her cares beguile:  
 But I wi' my sweet nurslings here,  
 Nae mate to help, nae mate to cheer,  
 Pass widow'd nights and joyless days,  
 While Willie's far frae Logan braes.

' O wae upon you, men o' state,  
 That brethren rouse to deadly hate!  
 As ye make mony a fond heart mourn,  
 Sae may it on your heads return!  
 How can your flinty hearts enjoy  
 The widow's tears, the orphan's cry;  
 But soon may peace bring happy days  
 And Willie, hame to Logan braes!' Vol. iv. p. 73.

The following song beautifully expresses the ingenuous affections of the country maiden.

' O whistle and I'll come to you my lad,  
 O whistle and I'll come to you my lad:  
 Tho' father and mither and a' should gae mad,  
 O whistle and I'll come to you my lad.

' But warily tent, when you come to court me,  
 And come nae unless the back-yett be a-jee;  
 Syne up the back-style and let nae body see,  
 And come as ye ware na comin to me.  
 And come, &c.

O whistle, &c.

' At kirk, or at market whene'er ye meet me,  
 Gang by me as tho' that ye car'd nae a flie;  
 But steal me a blink o' your bonie black e'e,  
 Yet look as ye were na lookin at me.  
 Yet look, &c.

O whistle, &c.

‘ Ay vow and protest that ye care na for me,  
And whiles ye may lightly my beauty a wee;  
But court nae anither, tho’ jokin ye be,  
For fear that she wyle your fancy frae me.  
For fear, &c.

O whistle, &c.’ Vol. iv. p. 97.

In Bruce’s address to his army we find the generous enthusiasm of liberty expressed in the terseness of Spartan brevity.

‘ Scots, wha hae wi’ Wallace bled;  
Scots, wham Bruce has aften led;  
Welcome to your gory bed,  
Or to glorious victorie.

‘ Now’s the day, and now’s the hour;  
See the front o’ battle lour;  
See approach proud Edward’s power—  
Edward! chains and slavery!

‘ Wha will be a traitor knave?  
Wha can fill a coward’s grave?  
Wha sae base as be a slave?  
Traitor? coward! turn and flee!

‘ Wha for Scotland’s king and law  
Freedom’s sword will strongly draw,  
Free-man stand, or free-man fa’,  
Caledonian! on wi’ me!

‘ By oppression’s woes and pains!  
By your sons in servile chains!  
We will drain our dearest veins,  
But they shall be—shall be free!

‘ Lay the proud usurpers low!  
Tyrants fall in every foe!  
Liberty’s in every blow!

Forward! let us do, or die!’ Vol. iv. p. 125.

In the ensuing lines the Ayrshire ploughman strikingly exhibits his reflections on the inequality of station which universally prevails throughout civilised life, and exhorts the sons of poverty to assert the general dignity of man.

‘ Is there, for honest poverty  
That hangs his head, and a’ that;  
The coward-slave, we pass him by,  
We dare be poor for a’ that!  
For a’ that, and a’ that,  
Our toils obscure, and a’ that,  
The rank is but the guinea’s stamp,  
The man’s the gowd for a’ that.

‘ What though on hamely fare we dine,  
 Wear hoddin grey, and a’ that;  
 Gie fools their filks, and knaves their wine,  
 A man’s a man for a’ that:  
 For a’ that, and a’ that,  
 Their tinsel shew, and a’ that;  
 The honest man, though e’er sae poor,  
 Is king o’ men for a’ that.

‘ Ye see yon birkie, ca’d a lord,  
 Wha struts, and stares, and a’ that;  
 Though hundreds worship at his word,  
 He’s but a coof for a’ that:  
 For a’ that, and a’ that,  
 His ribband, star, and a’ that,  
 The man of independent mind,  
 He looks and laughs at a’ that.

‘ A prince can mak a belted knight,  
 A marquis, duke, and a’ that;  
 But an honest man’s aboon his might,  
 Gude faith he mauna fa’ that!  
 For a’ that, and a’ that,  
 Their dignities, and a’ that,  
 The pith o’ sense, and pride o’ worth,  
 Are higher ranks than a’ that.

‘ Then let us pray that come it may,  
 As come it will for a’ that,  
 That sense and worth, o’er a’ the earth,  
 May bear the gree, and a’ that,  
 For a’ that, and a’ that,  
 Its comin yet for a’ that,  
 That man to man, the world o’er,  
 Shall brothers be for a’ that.’ Vol. iv. p. 216.

We shall conclude our extracts with the Chevalier’s Lament, a pathetic lyrical ballad, written in the character of the brave, though unfortunate, young pretender.

‘ The small birds rejoice in the green leaves returning,  
 The murmuring streamlet winds clear thro’ the vale;  
 The hawthorn trees blow in the dews of the morning,  
 And wild scattered cowslips bedeck the green dale:

‘ But what can give pleasure, or what can seem fair,  
 While the lingering moments are numbered by care?  
 No flowers gayly springing, nor birds sweetly singing,  
 Can soothe the sad bosom of joyless despair.

‘ The deed that I dared could it merit their malice,  
 A king and a father to place on his throne:  
 His right are these hills, and his right are these vallies,  
 Where the wild beasts find shelter, but I can find none.

' But 'tis not my sufferings thus wretched, forlorn,  
My brave gallant friends, 'tis your ruin I mourn;  
Your deeds proved so loyal, in hot bloody trial,  
Alas! can I make you no sweeter return! E.'

Vol. ii. P. 145.

The fourth volume, from which we have taken the greater part of our extracts, is occupied by Burns's correspondence with Mr. Thomson, the editor of 'A select Collection of original Scottish Airs.' This correspondence exhibits Burns in a very interesting point of view. Actuated by a pure and patriotic zeal for the honour of his native land, he gratuitously supplied Mr. Thomson with his most beautiful lyric productions; nor could he be persuaded to accept any pecuniary recompense till the pressure of extreme poverty at length impelled him to apply to Mr. Thomson for five pounds, in addition to the like sum, which, in the outset of their correspondence, that gentleman had forced upon his acceptance.

On closing our review of these volumes, we hesitate not to say that Dr. Currie has most religiously fulfilled the duties of an editor. In every part of the work he has exercised the discretion of sound judgement, and the diligence of strict attention. The flowers which he has scattered over the humble grave of Burns will for ever bloom to his own honour; and we cordially subscribe to the generally received opinion, that if the biographer have been happy in the selection of a poet worthy the exertion of his talents, the poet is no less fortunate in the possession of a biographer competent to do justice to his various and surprising merits.

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*Animadversions on the Elements of Christian Theology by the Reverend George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln; in a Series of Letters addressed to his Lordship by William Freind. 8vo. 3s. sewed. Ridgway. 1800.*

THE favourite position of lord Shaftesbury, that *ridicule is the test of truth*, seems, in some measure, to have operated upon the mind of Mr. Freind in the composition of the letters before us: and there is, in consequence, a degree of humour pervading the whole work, which some of our readers may be apt to regard as a misapplication of levity. We bring no such charge, however, against the author ourselves; and are free to confess, that amidst the vapid and jejune warfare into which we are so frequently compelled by polemical combatants, we have been far more entertained by this novel mode of attack than by the usual and more ponderous one of dull and formal disquisition. The light artillery of humour constitutes, nevertheless, not the only weapons with which Mr. Freind enters the

field of contest. Much solid argument, oftentimes mathematically correct, is intermingled with the arch severity of his satire—and while we are amused we are instructed.

The ‘Animadversions’ consist of twenty letters, personally addressed, as the title-page itself expresses, to the bishop of Lincoln, upon his ‘Elements of Christian Theology’—a work which has already passed with encomium beneath our notice\*; and as the introductory letter explains the general object of the writer, and is composed with the true spirit of courtesy and liberality, we shall transcribe it with much pleasure.

‘Reasons for writing—shameful system of two divines reprobated—the bishop’s opinion of subscription to the thirty-nine articles—the writer’s excuse for abstaining from long quotations.

‘My Lord,

‘On hearing that your lordship had published an elementary work on theology, my curiosity was excited to discover the progress which had been made within the last hundred years in that much neglected science; and to learn, from good authority, what are the present doctrines of the church of England. Your work gratified me in both respects; and I should have contented myself with the pleasure derived from the first perusal, if a singularity in the conclusion had not forcibly attracted my attention, and led me into a farther investigation of your lordship’s principles. You stand forward the decided advocate of truth—the pernicious system which, with shameless effrontery, has been promulgated by two doctors of the church of England, receives no countenance from your lordship—you require of persons who dedicate themselves to the office of teaching, that they should really believe, what, in your lordship’s presence, they have subscribed. You do not admit the specious glosses and jesuitical pretences, by which these divines palliate the most notorious frauds, and would make the church of England an asylum for the credulous and the incredulous, the pious and the impious, the active searcher after truth, and the rapacious hunter after preferment. I honour you, my lord, for your decision. May it produce the desired effect on your brethren on the bench! May it dissipate a system founded on a flagrant abuse of talents, and calculated to produce a total neglect of moral duty in the clergy, and an entire distrust of them among the laity!

‘In opposition to these divines, your lordship justly asserts, “that the clergy should unfeignedly believe the truth of the doctrines contained in the thirty-nine articles; and, that “it behoves every one, before he offers himself a candidate for holy orders, to peruse carefully the articles of the church, and to compare them with the written word of God. If upon mature examination,” your lordship adds, “he believes them to be authorised by scripture, he may

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\* See our XXVIIIth Vol. New Arr. p. 35.

conscientiously subscribe them; but if, on the contrary, he thinks, that he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment should induce him to express his solemn assent to propositions, which, in fact, he does not believe." Such language is worthy of the overseer of any church; and your lordship's farther exhortation deserves to be recorded. "Let it be remembered, that in a business of this serious and important nature no species whatever of evasion, subterfuge, or reserve, is to be allowed, or can be practised without imminent danger of incurring the wrath of God. The articles are to be subscribed in their plain and obvious sense; and assent is to be given to them simply and unequivocally. Thus only can a person offer himself at the table of the Lord, as his minister, with safety: thus only can he expect to receive the divine blessing upon that course of life, to which he has solemnly devoted himself."

"These extracts, according entirely with my own sentiments, I have copied with great pleasure; and in the future letters, which I shall have the honour of addressing to your lordship, my eye will be continually directed to them, that, if any thing should be found in your interpretation of the articles to be not consistent with the forms laid down for subscription, I may give your lordship the opportunity of farther examination; and your lordship's condescension in declaring, that you "shall very readily attend to any suggestion or advice, whether it relates to error or omission," induces me to hope, that you will not be displeased at this intrusion on your time, and interesting avocations. I must premise only, that it is not in my power to imitate your lordship in referring to and making copious extracts from a variety of writers: my scanty library does not contain those valuable writings in which my time was once so agreeably and, I thought, usefully employed: your lordship's work, and my old friends Trommius, Schmidt, Griesbach's Greek Testament, and Leusden's Hebrew Bible, are the only works to which I shall have recourse, unless perchance I should, in a friend's library, be enabled to cast my eye on some of the works quoted in the margin of your Elements of Theology. Of this defect I do not, in this instance, complain very bitterly; as every position, in which we agree or differ, must be brought to the test of scripture, and cannot be determined by any other authority. With great respect I beg leave to subscribe myself, my lord, your lordship's affectionate brother in Christ,

WILLIAM FRIEND."

To convey to our readers a knowledge of the subjects of the ensuing 'Letters,' we shall transcribe their titles.

'LETTER II. Vulgar prejudices on christening—disputes on baptism—fashionable folly of the members of the church—difficulties on the subject—bishop's solution of them—examined by scrip-

ture—bishop's interpretation of a Greek word—baptism can be performed only by dipping.

‘ III. Christians divided on the extent of the baptismal precept—its perpetuity maintained by a very great majority on two specious arguments—grounds for the rite among Jews and Christians—the end of the world in the baptismal precept, a mis-translation—advantages from our ignorance in the history of the apostolical and following age—reasons for the cessation of baptism with the apostolical age—baptism worthy of great respect.

‘ IV. Mischiefs derived from it—sentiments of the church of England on this subject right—derivation and meaning of the term—right to excommunicate—who ought either to be excommunicated or to excommunicate themselves.

‘ V. How to treat an excommunicated person—heathens and publicans—dangerous opinion of the bishop—consequence of the civil power interfering with excommunication—Christian excommunication—the writer's and bishop's mode of excommunicating each other.

‘ VI. Difficulties of the early protestants—the bishop and the writer hereticks—the church of England's decision right—abuse of authority—a curious instance—question to the bishop.

‘ VII. The famous fires in Alexandria and London—the writer takes a journey—is much abused on the road—finds the early fathers—different ways of travelling—some very strange parties galloped over a great number of people.

‘ VIII. Derivation and meaning of the words church, bishop, presbyter—a long ladder—uninterrupted succession of bishops where—alliance of church and state—alliance of kirk and state—all Christians equally priests—but a public teacher or reader may be useful.

‘ IX. Fables according to the bishop dangerous, deceitful and blasphemous—the Lord's Supper in its origin—how changed—not a supper but a feast upon a sacrifice.

‘ X. Invasion of the king's prerogative—attempt to restore it—objections to the perpetuity of the rite of the Lord's Supper—use and abuse of it.

‘ XI. Unchristian disputes on the Trinity—Jewish opinions of the oneness of God—belief nominal or real—archbishop Secker—artist's widow—Hindoo Trinity.

‘ XII. Erroneous judgement—singular use of language instanced in the Norfolk dialect—did not lead the Jews into error—and is not an apology for the sons of Japhet.

‘ XIII. Search after the Trinity in the New Testament—three passages examined—nine persons in the Trinity—Trinity not found by the bishop in either Old or New Testament.

‘ XIV. Jesus not God before he was thirty years old—made himself God afterwards, if we believe the Jews—denies that he ever made himself God—the Jews put him to death against their law.

' XV. Son of God an appellation common to a great portion of the human race—Adam and Jesus in a more appropriate manner sons of God—Jesus the son of God—but not the son of himself.

' XVI. Eternity of the earth—form of God—humiliation of God.

' XVII. A spirit brooding over matter not the holy ghost—the holy spirit a thing given—procession of the holy spirit—the holy spirit allowed by the bishop to be a quality.

' XVIII. A verse in the English Bible spurious—hopes that the bishop will continue the examination of the scriptures.

' XIX. Predestination—newspaper heresy—mother and babe—bishop's babes—the women puzzled—suspicion of episcopal heresy—author's opinion on the five points.

' XX. Heresy! heresy! heresy!—profane swearing a very idle custom—the bishop and the author agree—the church of England point-blank against them both—bishop's violent language against the church—it is safer for one man to steal a horse than for another to look over the hedge.

' XXI. The bishop and the author convicted—can any one be a member of the church of England—wisdom of the articles for Christian communion—conclusion.'

The liberality of sentiment exhibited in the bishop of Lincoln's Elements, and the manliness of daring to think for himself, are well known, and have excited no small degree of astonishment in the church. And in consequence of his having thrown off the trammels of authority, and resolved to be determined by the reason of his own mind, our author, in the above series of letters, brings to this test a variety of doctrinal articles which still appear to constitute the bishop's creed—and candidly discusses with him whether or not they will endure this fiery and purifying ordeal, and, in consequence, whether or not he should any longer submit to their influence? As a specimen of the mode in which he combines pleasantry with ratiocination, we shall select the letter on heresy, comprising the twentieth in the above arrangement.

' My Lord,

' Not many years ago I was in a company when a clergyman gave a toast pretty common in those times, "Damnation to the dissenters," and the impression made by it upon my mind was similar to that, which the damnation clause in the Athanasian Creed seems to have made upon your lordship. If a drunken wretch in the streets should call out on either of us as we were passing—"Damn your eyes and limbs," we know how to pity him, and to lament, that such expressions should bring us into deserved disgrace among foreign nations: but, if a set of men, dressed up in fine robes, with wax tapers in their hands, should in a solemn assembly, called for that purpose, address an unfortunate individual, who happened

not to think as they did ;—" Damn your eyes and limbs, you infamous heretick, infidel, apostate, deist, atheist," a sudden awe seizes the spectators, they look with horror on the object of these curses, they think that such a solemn denunciation will produce its effect on the almighty. Strange conceit! The poor wretch in the streets, and these poorer wretches in the church, are beheld with an equal eye by the Lord of Heaven and Earth. The God of Love will not listen to the curses of human beings, the one drunk with fermented liquor, the others with the ferment of spiritual pride, intolerance, and ambition.

' The kingdom of England was for many years treated somewhat in this manner. An old bishop, attended by a number of archbishops and bishops, was accustomed to lay our country under a solemn curse, and the farce, bating its impiety, was as amusing as many other farces played by that bishop and his brethren in publick. We see at once the impiety of these curses when levelled against ourselves ; but, how common is it to entertain a similar sentiment in our own minds when disguised under less offensive terms ! Thus, because the scriptures have said : " He that believeth shall be saved, but he that believeth not shall be judged ;" sects have laid down the terms for this belief and salvation, and whoever differs from them in the articles of their creed is subjected to eternal damnation.

' Your lordship is not of this opinion. " We are not to consider all, who differ from us, as unworthy of or excluded from the favour of God." In this sentiment I heartily concur with your lordship : to his own Maker every man standeth or falleth, and there is one judge appointed over all, Jesus our Saviour. But, my lord, how are we to reconcile our opinion with that of the church of England. The church says, there are three creeds " which ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture." In one of these creeds is a clause which I shall here copy : " This is the catholick faith, which except a man believe faithfully, he cannot be saved. Whosoever will be saved, before all things it is necessary that he hold the catholick faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

' The church of England says, that the above clause " ought to be received and believed, for it may be proved by most certain warrants of holy scripture." I read your lordship's account of this clause, and find, first, that, according to your lordship, the " church would have acted more wisely" in leaving it out. Is this really true ? How must the faith then of every churchman in the articles be staggered by an opinion advanced from such high authority ? But this is not all ! This negative disparagement of the church does not satisfy your lordship : you speak more decidedly on this subject, and absolutely deny, that the Athanasian Creed can, as the church of England says it may, " be proved by most certain warrants of

holy scripture." For you do not scruple to assert, that "it is utterly repugnant to the attributes of God, and it cannot be reconciled to our ideas of common justice, that a person should be consigned to eternal punishment, because he did not believe certain articles of faith, which were never proposed to him, or of the truth of which he was not qualified to judge." The church, my lord, does not allow of any such distinctions; her words are clear and explicit: "which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

'But, my lord, what shall I say to a still greater attack made upon the church, which affects its discipline as well as its doctrine? These are your words: "I cannot but conceive it to be both unnecessary and presumptuous to say, that except every one do keep them whole and undefiled, without doubt he shall perish everlastingly." Your lordship thinks it presumptuous to utter these words!!! But the church of England not only says that these words shall be uttered, but has appointed the days in which they shall be uttered solemnly in all the churches of England. Your lordship, much to your honour, frequents, and often officiates, I understand, in the parish church adjoining to your palace. What will be the consequence of this your declaration to that parish, and indeed to your clergy in general!!! If your lordship should officiate on one of the days appointed for the reading of this clause, and it should be omitted, will not the clergy be encouraged by such an example to garble the liturgy according to their apprehensions of the propriety of its language? If a clergyman officiates before your lordship on that day, and the clause is uttered, how can he presume to enter afterwards into your presence? and, if it is not uttered, how can he reconcile with such a conduct his promise to perform the service of the church as prescribed in its liturgy?

'You may remember, my lord, a gentleman, who not many years ago was attacked at Cambridge by a cabal there known by the name of the cubicks, under the pretext of "impugning religion as established by publick authority within this realm." You were present at some part of the proceedings against him, which ended in driving him from his studies, and raising several of his adversaries to dignities and preferments in the university and church. One article against him was for saying, that the liberty of the established church "is very far from the standard of purity in doctrine which is required in such compositions." What an unfortunate man he was to be unacquainted at that time with your lordship's sentiments! He might have requested you to answer a few questions, which, without doubt, would have had some influence on the court.

'Question. My lord bishop of Lincoln, did you ever read in the liturgy the following sentence? "Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

'Answer. I have.

‘ Q. Does your lordship think, that this sentence is very far from the standard of purity required in such compositions ?

‘ A. I think it both unnecessary and presumptuous to utter such a sentence.

‘ After such a declaration, my lord, is there not a danger that the name of the right reverend George Pretyman, lord bishop of Lincoln, will in the annals of the university descend to posterity as an impugner of the liturgy of the established church.

‘ With all the respect I can entertain for a person who thinks it unnecessary and presumptuous to utter what the church has ordained to be uttered in her most solemn assemblies, I remain, &c.’

P. 141.

It should seem from a note subjoined to this letter, that the ‘ gentleman’ here referred to, as having been attacked by the cubicks, is the author himself : and we are directed for farther information on this subject to an ‘ Account of the Proceedings in the University of Cambridge against William Frend, M. A. Fellow of Jesus College, Cambridge, for publishing a Pamphlet, intitled Peace and Union, &c. published by the Defendant. 1793. Robinsons.’

The letter that follows concludes the series ; and, with an obvious allusion to what has been already advanced, Mr. Frend quotes from Dr. Pretyman the following very honourable declaration in his Elements, that ‘ if any one thinks that he sees reason to dissent from any of the doctrines asserted in the articles of the church, no dread of inconvenience or disappointment should induce him to express his solemn assent to propositions which, in fact, he does not believe.’ Upon this passage our author makes the following observation.

‘ Dissent in your lordship’s estimation from any of the doctrines precludes subscription. It matters not whether the doctrine, which I disbelieve, is considered by your lordship to be of great importance, or the doctrine, which you disbelieve, is considered by myself to be of little importance, we are not either of us constituted judges of this importance ; we cannot either of us conscientiously subscribe to the articles : we are not either of us true members of the church of England.

‘ If then, according to your lordship’s account, you cannot be assured of “ the divine blessing upon that course of life, to which you have solemnly devoted yourself,” what is to be done ? Must your lordship resign your bishoprick, give up the deanery of St. Paul’s, quit your high station in the church ? These are serious questions, my lord, and the dilemma, in which you have placed yourself, is a solemn call on your lordship to compare the faith required by the church of England of its members with the terms laid down by our Saviour and his apostles for Christian communion.’

P. 148.

The dilemma here pointed out is, we think, obvious: but we should extremely regret if it were likely to be the means of inducing a man of the sentiments, learning, and character of the present bishop of Lincoln, to retire from an episcopacy, to which he is so great an ornament. Infinitely rather would we see the doctrines and articles of the church bend to the more liberal creed of Dr. Pretyman, than the latter relinquish a communion, whose authoritative interpretation of scripture he dissents from, according to his own confession, in a variety of instances. Nothing is more clear than that some degree of change is peremptorily called for; and would the episcopal bench in general unite with the present, worthy dignitary in promoting such a change, they would acquire much credit in the view of the nation at large; and we believe, with respect to the greater part of its members, would liberate themselves from a thralldom which cannot but be occasionally felt in the more serious moments of retirement.

From the specimens we have given of these letters, our readers, we apprehend, will wish to become farther acquainted with them; and they will uniformly find, in the perusal, satire combined with courtesy, and seriousness with ratiocination.

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*Journal of a Voyage performed in the Lion Extra Indiaman, from Madras to Columbo, and Da Lagoa Bay, on the Eastern Coast of Africa (where the Ship was condemned), in the Year 1798. With some Account of the Manners and Customs of the Inhabitants of Da Lagoa Bay, and a Vocabulary of the Language. By William White, Esq. Captain in the 73d Highland Regiment of Foot. Plates. 4to. 7s. Boards. Stockdale. 1800.*

THE author of this Journal has prefixed to it the following advertisement.

‘When I left India I had not the slightest idea of ever offering any thing to the public eye, and of course was by no means prepared for such an undertaking. My sole reason for laying the following pages before the public is not vanity, but a sincere wish of giving some information to my country, respecting a part of Africa not much known, though often frequented by both British and American whalers. If this should be so considered, my end is gained; though I must observe, that if my health had permitted, and I had made a longer stay, I could have rendered it much more interesting. I had hardly paper sufficient to make a fair transcript of what I had written, and few or no materials for drawing.’

The narrative is plain and unadorned. Captain White left

Madras in February, 1798, on board a shattered ship taken from the Dutch, which could hardly reach the Bay of Da Lagoa, opposite to the southern point of Madagascar. The account of the storm, by which she was nearly wrecked, would little interest our readers. At Da Lagoa were found three British ships, employed in the whale-fishery, and three American vessels occupied in the same trade. A description of the Bay, and the inhabitants of the adjacent coast, may be found interesting.

‘ Da Lagoa Bay, situated in about  $25^{\circ} 52'$  south latitude, and in longitude  $33^{\circ}$  east of London, is large and capacious, being nearly thirty miles deep from east to west, and about sixty miles long from north to south. It is, however, very little known, as the charts I have seen of it are very incorrect, Deer Island being not laid down in them. It is much frequented by south-sea whalers. The whales come into the bay in the month of June to cub, and leave it in September, when their calves are sufficiently strong to accompany them to sea. They are called right whales, and are commonly about sixty feet long, and make about eight tons of oil: some are much larger. They are this season (1798) very numerous. As the whaler's time is entirely taken up in fishing and boiling down, it is, therefore, in some measure, excusable, that some of them do not publish a plan of a port which ought certainly to be much better known; and if, on the peace with the French and Dutch, we retain the Cape, “which I hope to God we will,” no place, in my opinion, can be so well calculated to form a settlement, in being a commodious harbour, and having several large rivers, particularly Masumo or English River, being navigable for large vessels, having four fathom on the bar at the entrance in spring-tides, and is four miles broad: the channel is, however, narrow, not more, I believe, than one mile over. Captain Hopper, who has obligingly given me every information in his power, as he has been here frequently, was told by the Portuguese who were settled here, that it is navigable for vessels drawing about twelve feet water for upwards of thirty or forty miles, and for large boats several hundred; and, from its appearance, I really think it is so. Ships commonly lie about two miles up the river, where you have a good depth of water, and lie perfectly safe from all winds, with plenty of every sort of refreshment, such as excellent beef, goats, fowls, fish, sweet potatoes, cabbage and greens, lemons, bananas, &c. and plenty of good water on both sides the river.

‘ I would advise a ship coming into the bay to stand to the N. and N. N. W. till she come into between eight and nine fathoms water, and brings Cape St. Mary's to bear S. by E.  $\frac{1}{2}$  E. (allowing for the variation, which is two points westerly), distance near three leagues, and you see high breakers extending for near seven miles to the northward of it; coming near them, you always shoal your wa-

ter, but deepen it as you keep further off; then stand to the westward, i. e. W. by S. W. and W. by N. by the compass, you will meet with frequent riplings; but if you come in at half flood, you will never have less than four fathoms, and there are a number of shoals, flats, and shifting sands in the bay, occasioned by the tide and different rivers that run into it. They shift, I understand, with every spring tide, or when it blows strong from the eastward, which is the only wind that occasions any sea in the bay; but a vessel may ride with perfect safety in many parts of the bay in good holding ground, and sufficient depth of water. The soundings are very uneven and irregular all over the bay, as you have ten fathoms, then five, then no ground at 13, and the next throw of the lead but four fathoms water.


Deer Island is the nearest land you will have coming in: it is low and sandy, with short brush wood, and is about three or four miles long: it has a reef extending for two or three miles out, bearing from N. W. to E. N. E. Half flood is the best time for a ship to stand in, the tide rising rather more than twelve feet (it is high water at full and change at four P. M.), and having sent your boats a-head on the tide's making, and with a leading wind, or two points free, you may very easily escape every danger. The Red Head is a pretty high, bluff, red point, being the north point of Masumo river; it is clearly cut; the opposite point is not so high; keep rather more than one mile off the Red Head, and you will have the deepest water in crossing the bar, as, on the other shore, there is a bank which extends more than a mile out, and part of it is dry at low water.

The inhabitants of Da Lagoa are Caffres, of a bright black colour, but not numerous, as I do not recollect ever seeing more than one hundred or an hundred and fifty at one time, although they crowd round you when you come on shore, therefore do not suppose they exceed six, or at most ten thousand, about the bay: they, in general, are a tall, stout, strong, and well-made race, and, to all appearances, healthy; but great numbers of the men are afflicted with the hydrocele: they go about nearly naked, and the women only use a small narrow piece of cloth, with two or more pieces of leather hanging down behind, ornamented with beads, and coloured or tanned with red earth. The men have mostly the paint of an antelope's or deer's horn, which they use as a call or whistle, suspended by a string about their necks: they have, likewise, wooden and ivory ones, and they hang several brass buttons, pieces of broken china, and some of them with a number of goose quills strung together, and different sorts of roots, to which they attribute some medicinal virtue. I have brought some quantity of it with me, and have found it to be an aromatic, and a great astringent. I have seen them use it to stop any bleeding wound, with success, by chewing and applying it to the part: it is likewise used

by them to cure pains in the bowels, and they assured me that it always succeeded.

‘ They dress their hair in different modes, some of them taking great pains with it, oiling it frequently; but I never could observe two dressed exactly in the same manner. They shave with a piece of iron, formerly a large nail made into a small chissel, without using water, or any other substitute; and, in general, shave all the hair off their heads but a large tuft in the middle of the crown, which they dress up, by putting in some small pieces of stick, and sewing them in, to bring it to the shape of a sugar-loaf, with the point cut off. Some of the men, I have observed, left two large tufts on each side of the head, which they ornamented with pieces of brass, the size of our common buttons, with a hole made in them to pull the hair through. Both sexes shave all the hair off their eye-brows, only leaving two small tufts in the middle. The women shave all their heads but a small piece over the crown, of the shape of a half-moon. They shave or pull out all the hair of their bodies, except under the arms, laying and rubbing ashes on the hair, and then pulling it out. Most of the men and women of rank wear brass bangles, or bracelets, on their necks and wrists, and I have seen several women with them round their necks three inches in circumference, and weighing four or five pounds. The men wear them smaller, having several rows, and likewise from the wrist up to the elbow on both arms (those on the neck angular, but those on the wrists circular). Those about their necks seemed to give them pain, as they could not easily turn their heads; but as it is a mark of rank, and worn only till a certain age, they do not of course like to lay them aside.

‘ I could not, however, learn at what age or time they left them off, but I never saw any worn by men much past thirty; they always told me they were given them by their fathers. Both men and women wear rings on their fingers and toes, and some of both sexes copper chains just under the knee; the women decorate their necks likewise with large blue and other coloured glass beads, but the poorer sort have but very few ornaments: the women are always anointed with oil, mixed with red earth, which is easily procured here.

‘ They are all tattowed, some down the middle of the forehead, and point of the chin, in this way ; and of their temples, of this shape X: their bodies are so likewise, particularly on the chest, but none of them exactly alike; those, however, of the same family are tattowed very nearly in the same manner.

‘ Polygamy is allowed, and they purchase their wives from the father, giving a certain number of bullocks, perhaps ten, or not so many, for each: their chief, however, comes in for a certain number, and he of course encourages this custom. Divorces are

not in fashion at Da Lagoa, for the men are all faithful, and the women, though nearly naked, virtuous; and from particular inquiries among them, found that they were surprised at my even asking such a question, telling me, *that woman, that man wife*; yet there are a class of them who come on ship-board that lessen the general character, but these are very justly considered as outcasts; their numbers are not very considerable, nor will they even permit of a promiscuous intercourse with different men.

‘ Their mode of salutation is *ching, ching*, which they repeat rapidly (laying great emphasis on the last *ching*), offering you one of their hands, bowing down at the same time; but they seem to make no difference or distinction in which hand they offer. *Sahab* is used by some of them after *ching, ching*, but not frequent: both are friendly. They seem a very good-natured and harmless race, being always good-humoured, and laughing heartily on the slightest occasions, particularly in trading, when you offer less than they think their commodities are worth, calling *ha, hah*; but a very cunning set, great Jews, and they will take you in if you do not mind them, for they always ask three or four times more than the value. They are prone to revenge if affronted; for they then take an opportunity of murdering you; but this is only attended with danger to the person who has been the aggressor. I heard of an instance of the carpenter of a whaler having been killed by them, being taken for a man whom he much resembled, that had insulted some of them some time before. At the time the poor man was killed, two boats landed at the same place for wood: they seized the poor man, who had gone some distance from the boats, and run two or three spears through his body. Some of the men heard his cries, and came and carried him to the boats, and several of the natives came and assisted them in getting their boats off.

‘ They are a very honest set of people, but great beggars, on the north side particularly: this they have learnt, I imagine, from the Portuguese. During our stay we never met with an instance of their taking any thing that was not given or sold to them, although they often had opportunities, as the decks of the *Lion* were always crowded with them, from eight o’clock in the morning till four in the afternoon. I am convinced, that if a settlement were formed here, they would soon become a very useful set of people, and nothing but their not having any method of making cloth prevents their being decently clad, as they are very partial to any kind of clothing, even an old jacket, shirt, waistcoat, handkerchief, breeches, stockings or shoes, with which you may purchase fowls, fish, eggs, &c. which they bring off in their boats: hats are in great demand among them, and so are wigs. Several of king Capelleh’s sons, about twelve or fourteen years old, used to come frequently on board the *Lion*, dressed out in old wigs, which they were very proud off. All the labour and work is done by the women, and you will see them working in the fields, cutting down wood, &c.

the men attending them armed. It is not uncommon to meet the women, with a child on their backs, in a goat's skin, with a heavy burthen on their heads, travelling for miles along the beach: however, when the men come on ship board, they will work a whole day for a handful of sugar, called by them English honey; but, though they have plenty of sugar-cane, they are perfectly ignorant of the process of extracting the sugar: they were of great use to us in the *Lion* while discharging her cargo, as some of the damaged bags of sugar used to be given them, and they would often work at the tackle-fall, and ten or twelve of them would do as much in two hours as the lascars in nearly a whole day, they being very weak, from the constant labour and excessive fatigue they had undergone for some time before, though very few ill. In going to any of their villages, you find the men mostly sitting in circles round a fire, smoking tobacco and bang, dressing their hair, making bird-cages, or some other trivial occupation, while the women were employed in beating Indian corn, maize, rice, and other necessary occupations. It appears very extraordinary that they are ignorant of any sort of game or amusement, which is the more remarkable, as time must lay heavy on their hands. Indeed, I cannot but rejoice at their ignorance, for in most other countries, particularly in India, the men would gamble in some way or other, and, after losing all the property they had, stake their wives and children.' P. 21.

This description is illustrated with two prints, representing the natives of the northern and southern shores of Mafumo. In the former the men wear a straw helmet, resembling in shape that of the Normans under the Conqueror. The author observes, that they only feed their slaves with grass and water, and that he would consider it as a Christian duty to carry such wretches to the West Indies.

On the southern side of the river Mafumo, the author found no less than fourteen chiefs, all subject to one Capelleh, whose dominions extend about two hundred miles up the country, and about one hundred round the coast, computed by the natives, from an allowance of twenty miles for a day's journey.

'The best article to bring to trade with here is coarse blue cloth; ambergrease is to be procured in return, with plenty of elephant and sea-cows' teeth, particularly the latter, which you can purchase for a mere trifle, being very numerous in the river, as we used to see them often. They come on shore at night, when the natives watch for and kill them. The natives do not seem fond of parting with the elephant's teeth without something valuable, as they set a great price on them; but this is not by any means too high, for they would be purchased much under a guinea each. As we did not come here to trade, and the whalers were not permitted, we did not have many, and made no inquiry if they had any thing else except skins for sale. We used to purchase a bullock of 400lb. weight for

a piece of coarse blue linen cloth, ten or twelve yards long, which could be bought at the Cape for four or five rix-dollars, and a fowl for an iron hoop. I have procured five good fowls for ten old buttons. Formerly you could get every thing much more reasonable than at present, as every person made his own bargain, and iron hoops were a mere drug, owing to the whalers that were taken up to carry the Lion's cargo knocking up all their casks.

Ships coming here to furnish themselves with a good stock of fresh provisions, should bring coarse blue linen cloth, old clothes, brass rings, pieces of copper-wire, glass beads of different colours, the larger the better, tobacco and pipes, knives, hats, wigs, shoes and stockings; in short, for a mere trifle, you may victual a ship of any size, and we found that the beef took the salt exceedingly well.

Several Persees, from the Malabar coast, have sent small vessels here at different times; and I understood, from some of the Portuguese, who were left behind when their fort was destroyed by the French, that a ship came every year from Mosambique.

When you go to the territories of the other chiefs, they treat you well, and trade for the same articles I have already mentioned. The king of the water is similar to master attendant. He informs Capelleh when any ship comes into the bay, or river, and you cannot purchase a bullock till the king comes down to his house close to the landing-place, at a large tree on the south side, where you must make him a present of old clothes and liquor. He gives you, in return, a bullock, and after that you can get one or two every day. The king of the water is nearly as powerful as Capelleh, and has a great number of cattle. He comes on board your ship, remains as long as you like, and will accompany any officer on shore to trade; keep on good terms with him, and you can get every thing that is to be procured here.

Their boats are nearly of the shape of a fishing coble, and are, to look at, the most ill-contrived of any that I have ever seen: they are sewed together with the bark of trees, similar to those used on the coast of Coromandel, the seams payed with cow-dung: they do not use oars, but sculls made similar to those in use all over India, with one mast and a mat-sail: they are flat-bottomed, about twelve feet long, and four broad, and row well, as you will see only one rower, and sometimes from twelve to twenty people in the boat: they never have more than two rowers: they bring every thing they have for sale in these boats about nine in the morning, and leave you about four in the afternoon. These boats frequently go off in the bay when it blows from the south-east.

You get a variety of very fine fish, all of a most excellent quality, much superior to any I have seen in India: they are wholesome good food, and cost a mere trifle. Mullet, carp, conger eels, with the stone-fish, common in India, having a bone in the head like a stone, sun-fish, skate, shrimps, prawns, crabs, oysters, cockles,

&c. are the different sorts. Turtle is taken on Deer Island and in Cow Bay.

The soil on the south side is a rich, light, black earth, where they cultivate their maize, rice, and Indian corn: it requires very little trouble preparing it for seed, as they only turn it over with a stick. The seed is put into the ground in December or January. Where the ground is not cultivated you meet with a fine rich grass, which was long even at this time of the year, June and July, the dry season. The soil on the north side is lighter, much more sandy, and not so fit for cultivation. The fair season commences in April, and continues till October, when the rainy season comes in. We could get but few cabbages and greens, but plenty of the large white sweet potatoes, which are of a very good quality. The red fort are small, but in great abundance; they are eat raw by the natives; yams are scarce. Here are none of the common potatoes, but I am convinced they would thrive; and I was informed, by some of the Portuguese, that they have plenty of vegetables in the wet season, and might have all the year round, if they would be at the trouble to dig wells, as water is to be procured in many situations well adapted for gardens. Indeed, the vegetables that are now to be got grow wild, for they take no trouble with them, being found in the old gardens where the Portuguese had formerly sown them. You likewise get plenty of bananas, lemons, pine-apples, wood-apples, love-apples, cassava-root, ground-nuts, and a small root, or nut, which is eat raw by the natives, and tastes just like a potatoe when boiled, but much richer and sweeter. They are common at the Cape of Good Hope, and served up in many families as part of the desert after dinner. I saw the castor oil plant, and some young Palmyra trees, on the north side the river; they have been planted by the Portuguese, and seem to do well.' p. 48.

The birds observed were chiefly Guinea hens, partridges, quails, wild geese, ducks, and some small singing birds. There are no horses, asses, or buffaloes, in the territory; nor do the inhabitants employ their oxen in any labour. The dogs are of a breed between a mastiff and a greyhound. Among the wild beasts are the tiger and the rhinoceros: antelopes, rabbits, hares, and wild hogs, are also observed. The author considers the climate as healthy.

We remember to have heard several years ago, from one who was passenger in a ship that was driven on the coast towards the north of Madagascar, that a small animal, in form resembling a horse, was sometimes observed on the sands, and supposed by the sailors to be amphibious. The dung resembled that of a horse. To this story we do not give full credit; but the mention of it may lead to further investigation.

Mr. White has subjoined a little vocabulary of the language; but he ought to have marked whether the final *e* be

accented. No apology was necessary for the publication, as it contributes to increase our scanty stock of knowledge concerning Africa.

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*A Synopsis of Husbandry. Being cursory Observations in the several Branches of Rural Economy. Adduced from a long and practical Experience in a Farm of considerable Extent. By John Banister, Gent. of Horton Kirby, in Kent. 8vo. 7s. Boards. Robinsons.*

AFTER the experience of more than forty years, Mr. Banister has attempted to methodise such observations as have occurred to him in the practice of husbandry. He aims not at the meretricious ornaments of language, or the delusive tinsel of systematizing, but endeavours to be plain and useful. He warns the eager *young* agriculturist against the ideal theories which have so often misled his predecessors, and endeavours to demonstrate that the indolent book-worm, the active man of pleasure, or the speculative inquirer, will never become a truly practical farmer, nor reap those benefits which in their earlier dreams they may fondly expect. Such are the author's professions and designs. With these views we have examined his work, and think that, on the whole, he has performed what he has promised. To give cursory observations of utility was his only aim, and this he has accomplished. Much indeed is here detailed that was before known; but to many eager projectors, should this class be disposed to read as well as to theorise, these general observations may, perhaps, be of the greatest utility. He professes that philosophical discussions form no part of his object, but he has, nevertheless, occasionally intermixed philosophy in a rather whimsical manner. Manures, for instance, are often recommended as containing much nitre, and folding is recommended, as the *fiery* dung and urine abound in nitre: but these are trifling blemishes; the fact is sufficient, and the reasoning can only tend to mislead those who are able to correct the error.

This work consists of four books, yet we could have wished for a table of contents, or an index. The first is on soils and manures: on these subjects the observations are judicious, but occasionally appear the result of experience somewhat confined. Sea sand should be carefully examined before it be applied indiscriminately as a manure: it can never be carried in sufficient quantity to loosen the tenacity of clay by mechanical mixture; and unless it contain comminuted sea-shells, it will often do injury. Nitre is most frequently mentioned in this part of the work.

The second book affords remarks on wheat, barley, oats,

beans, pease, tares, rye, turneps, potatoes, rape, and buck-wheat. These, though cursory, are in general judicious, and deserve attention. Some new experiments on the smut of corn we shall transcribe.

‘ The following facts seem, however, to have been established by this experiment. First; that wheat of six years old and upwards, though there be no visible distinction in goodness between that and new wheat, will not vegetate.

‘ Secondly; that the grains from a maternal smutty stock produced universally a succession of ears tinged in a greater or less degree with these noxious particles, and that neither the steeping or change of soil made any alteration in this respect, but that as well the seed which had been steeped and limed, as that which was sown dry, produced smutty ears, although there were many tillows arising from each maternal stock, which bore a mixture of fair and smutty ears. That the straw arising from the distempered seed was more stout, and the balls more prominent and fuller set in the ear, than the straw or grain produced from the healthy seed. Hence one may fairly conclude, that this malady is not always occasioned by a blight, as many people imagine, and therefore that neither the change of soil, or preparation of the seed by steeping, will be of any considerable avail towards averting the evil.

‘ Thirdly; from these experiments may be inferred the hazard of sowing wheat tinged with smut, and that the opinion entertained by many people, that such wheat, if properly steeped, will not produce a smutty crop, is erroneous and ill founded; but if, in support of this assertion, it should be urged that a good sample of wheat has been raised in fields sown with grain adulterated by this pollution; to this I answer, that such smutty corn was not sown in the view of making an experiment, but from necessity, as where the farmer had not an opportunity of procuring his seed corn perfectly clear from soil, and therefore preferred the alternative of a sample in which there were a few smut balls, to that which was stained with the mixture of cockle, drake, or puck needles, by which not only the immediate growth of the current year might be contaminated, but his ground stored with a succession of weeds for a series of years to come; but as the smut in the present instance was not a general taint throughout the whole quantity, so the corn raised from this stock might with propriety be termed a clean sample; because in a field of any extent, the smut balls produced from the defective grains were not perceptible among the good wheat; otherwise I have no doubt, had the experiment been fairly made, though it would have been madness to hazard the ruin of the crop by such experiment, that the result would have turned out as in the before mentioned trials.

‘ On examination of some smutty ears, which grew in a field not far distant from the spot of ground where I made these experiments

on the 8th of July, when the wheat was going out of bloom, having attained to near half its growth in the ear, the same marks both of a strong straw and prominent berry or ball were visible as on the ears before alluded to, which marks were so conspicuous, as to be perceptible at the distance of two or three yards. At this period of their growth, the smut balls, when pounded, emitted less of that cadaverous scent, than when arrived at their full maturity; and on these balls, as on those before mentioned, the male blossoms were found closely adhering to the ball, which (when broken) seemed to be tinged with a greyish powder, as if the disaster had befallen the grain subsequent to its primary formation: perhaps, if the smut balls at this period of their growth were to be viewed through a microscope, some further knowledge might be gained with respect to the origin of this disaster, which has been variously ascribed, by some to a defect in the seed, and by others to a want of preparation in the ground, to blights, &c. but the true reason seems as yet to be undetermined.' P. 81.

The third book is on saintfoine, clover, trefoil, ray-grass, lucerne, woad, and hops. The last article is fully and ably discussed. We have not lately seen so much real information in so short a compass. We find it difficult to select any part, and would indeed prefer recommending the whole without mutilation.

The fourth book is on green land (pasture), horses, black cattle, sheep, swine, and fences, with particular remarks on the diseases of horses and cattle; but this latter part is chiefly a compilation, and not very judiciously executed; yet many valuable observations are dispersed on each head through the whole of the chapter.

'Miscellaneous observations' follow 'on the œconomy necessary to be pursued in the various departments of country business,' which we would recommend to the parlour, but hope will never reach the farmer's kitchen. They merit the particular attention of the maker. Rules for predicting the weather conclude the volume. Some of these appear to us generally true: others are, perhaps, locally so. The prediction of the morning rainbow foretelling rain, and of the evening fair weather, seems to arise from a mistake of the meaning of the old adage:

'A rainbow in the morning is to give the shepherd warning.

'A rainbow at night is the shepherd's delight.'

We know that the rainbow is owing only to a rainy cloud interposed between the spectator and the sun, and that at each period it shows only the presence of rain; but in the morning it puts the shepherd on his guard; in the evening it is his delight, as he is then sheltered. Whatever becomes of the ex-

planation, we are certain that it does not portend rain more at one period than another.

On the whole, this work will make an advantageous addition to the little library of the agriculturist, as it contains much valuable information of a practical kind, in an easy and perspicuous style.

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*An Attempt to illustrate some of the Prophecies of the Old and New Testament. By Thomas Zouch, M. A. 12mo. 3s. Payne.*

THERE was a time when protestants in general referred part of the prophecies in Daniel and the Revelations to the antichristian power established in Rome, from whose abominations they were happily separated: they lamented the situation of those kingdoms still groaning under the yoke of her idolatry and superstition; they rejoiced in the foresight of the doom that awaited her, and anticipated the moment when the judgments of God should be poured out, and the blood of the saints shed by her cruel ministers be avenged by a just but dreadful retribution. A strange and awful dereliction of opinion seems now to be taking place in the protestant world, almost sufficient to realise the fears of Sir Isaac Newton, that even in these kingdoms of Great-Britain and Ireland the detested crafts of antichrist might be restored to their wonted pre-eminence. Against such a calamity it is the duty of every minister of the gospel to be upon his guard; it is his duty not only to be constantly attentive to the sure prophetic word, but to caution his flock against the wiles and subtleties of the enemy. On these accounts the attempt before us is highly useful and praiseworthy: it contains in a small compass the material parts of the prophecies relative to popery; it holds out to our detestation, coincidently with the scriptures themselves, the prominent features by which it is distinguished; it clearly depicts its rise and progress; and, by a cordial trust in Providence, piously restrains our grief, while adding, that its final overthrow is not so near at hand as many serious protestants, in consequence of late events, have been led to expect. The ultimate fall of Rome and the papal power will be distinguished by more signal preludes than the separation of an individual limb from the gross body; and, in fact, though the government of France be separated from the papal church, this church still retains the greater part of the people within its spiritual jurisdiction; and though its splendor be diminished, and its enormous power curtailed by a political effervescence, its dominion is by no means completely overthrown. Ireland is a melancholy instance of the length of time in which popery can exist, not only without any connection with, but in actual opposition to

the politics of the state. Her catholic prelates are as formally recognised in popish countries as in any former period, and, in many instances abroad, are placed at the head of very numerous congregations. The outrages in France have induced many persons endowed both with religious zeal and learning to look for a new form of antichrist in the late revolution; but this idea is ably refuted in the work before us, and we are kept close to the marks exhibited in the scriptures of the corrupter, not the denier of all religion. This part of the work we recommend particularly to those who are engaged in a course of studies on this important subject; and as the author himself seems not to have considered the nature of the seventh form of government in Rome, and of which a layman \* has given so good a representation, we recommend this latter publication to his perusal; convinced that he may derive from it considerable assistance in the assignment of the well-known period of 1260 days. Our readers will, we hope, make due reflexions on the conclusion of the work, which we now present to them, and thence be induced to peruse with equal attention the whole of its contents.

‘The present state of the Christian religion in the world suggests no motives to innovate from the commonly received opinion concerning antichrist. The condition of the monastic order is truly wretched and forlorn. Their habitations plundered, their revenues confiscated, they are reduced to the lowest ebb of distress. In this country some of them have found protection and a safe asylum. The zeal and warm benevolence of good catholics may long continue to support and preserve, if not to restore them to affluence and prosperity. At least their final dissolution hath not yet taken place. The kingdom of antichrist still exists, and hath long existed. In the Roman hierarchy we observe all the marks of “the man of sin,” which are so particularly specified in the volumes of prophecy. Though the temporal power of the pope is suspended; though his cardinals are driven from their palaces, and stripped of their gaudy splendor, yet the spirit of popery, exercising its usurpation over the minds of men, so far from drooping in despondency, is yet alive and vigorous. Her idols, her pictures, her crosses, her relics, are still objects of religious adoration. She retains the same corrupt doctrines—observes the same distinction of meats,—the same abstinence from marriage. She maintains the same claim to miracles, and professes the same intolerant principles, the same aversion to heretics. The recent conduct of the Romanists in Ireland, where the genius of popery preserves its own native disposition, discovers the same bigotry, exciting men to perfidy, massacre, and treason. In short, the present appearance of things tends to confirm in every respect the truth of those prophecies, which regard the latter times.

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\* See our XXVIIIth Vol. New Arr. p. 447.

332 *Zouch on the Prophecies of the Old and New Testament.*

That open avowal of atheism and idolatry, which disgraces the history of the age in which we live, is a melancholy consequence of the corruptions of the church of Rome, flowing thence as the stream from the fountain's head; and should not therefore excite our astonishment, as if some new sign of the times had manifested itself. "Atheism hath been more prevalent in popish than in protestant nations. The reason is plain. It is the annual spawn, and the natural effect of the gross superstitions and corrupt manners of the Romish church and court."

"The apocryphal moralist, no negligent observer of human nature, hath remarked that "the worshipping of idols not to be named is the beginning, the cause, and the end of all evil." Wisd. xiv. 27. Hence he derives that black catalogue of crimes which he enumerates in the preceding verses. And St. Paul, in his description of men given over to a reprobate mind, attributes their depravity to the same cause. And indeed how can it be otherwise? An alienation from the worship of the true God must estrange the heart of man from every thing noble and virtuous. Deserted by that being, whose pure service he hath abandoned, he can have no pretensions to divine grace, no claim of assistance from the holy spirit to purify his heart, or to enlighten his understanding.

"As to the state of popery in this kingdom, it is by no means under depression and debasement. It doth not flourish in its pristine bloom and vigour. It does not display itself in gay and costly processions, in the ostentation of pomp and parade. But surely it may be asked without impropriety, whether the church of Rome hath not enlarged the number of her votaries in this country? whether she hath not augmented her train of missionaries, and with her usual exuberance of zeal exerted every act of wily policy to extend her influence?—When the establishment of that church is pronounced to be venerable—when it is declared that protestants or catholics are divided by thin partitions, whilst in reality they are separated from each other by bars strong as gates of adamant—when the fabric of Romish idolatry is dignified with the appellation of "the majesty of religion"—when it is asserted that "the son of perdition is yet future, and that he shall be neither a protestant nor a papist, Jew nor heathen"—when in a neighbouring kingdom a college hath been founded, at the expence of the nation, for the exclusive education of popish priests, and that with a munificence exceeding all bounds, so that no college in our famous universities of Oxford or Cambridge can boast of a more liberal endowment—do not all these things argue a diminution of attachment to the real interests of the church of England? do they not imply sentiments not very unfavourable to a system of religion, which every genuine protestant must acknowledge to be truly antichristian." P. 229,

*A Tour through the Island of Man, in 1797 and 1798; comprising Sketches of its ancient and modern History, Constitution, Laws, Commerce, Agriculture, Fishery, &c. including whatever is remarkable in each Parish, its Population, Inscriptions, Registers, &c. By J. Feltham. Embellished with a Map of the Island and other Plates. 8vo. 7s. Boards. Dilly.*

AS an appendage to the British empire, the Isle of Man is an interesting subject of description; and Mr. Feltham's publication is calculated to introduce it to the familiar acquaintance of the English reader. Cheapness of provisions, and other circumstances favourable to the unfortunate, induce many persons to banish themselves from the more considerable parts of the British dominions, and seek an asylum in this isolated district. We will, therefore, extract Mr. Feltham's account of the constitution and government of the island, which differ from those of any other territory attached to the crown of Great-Britain.

‘ Previous to the grant of this island to the Stanley family, in 1406, it had been subject to different governments, though usually subsisting as a petty kingdom, to which the dominion of some of the Hebrides was once annexed; and it was successively tributary to, or connected with Denmark, Norway, Scotland, and England. Its most ancient records are the laws and ordinances enacted there, commencing in 1417. The first of these is an act passed by the authority of commissioners, appointed by the lord, and the twenty-four keys, to prevent abuses of the places of refuge, at that time afforded to criminals by some ecclesiastics in the island. The Manks statute-book commences in 1422, and contains “a collection of divers ordinances, statutes, and customs, presented, reputed, and used for laws in the island.”

‘ Henry IV. granted to sir John de Stanly, his heirs and assigns, the island, Castle-Pele, and lordship of Man, and all the islands and lordships, royalties, regalities, and appurtenances, with the patronage of the bishoprick, and all ecclesiastical benefices, in as full and ample a manner as they had been possessed by any of the former lords or kings of Man, to be holden by homage, and the service of rendering to his majesty, and to his successors at their coronations, two falcons. By these, and other letters patent in 7th James I. this island has been held by the family as a fief separately from the kingdom, but dependent on the crown, from 1406 to the revestment in 1765, with some little interruption at the latter end of the reign of Elizabeth, on the failure of issue male of Ferdinando, then earl of Derby.

‘ From the grant of Henry IV. it has been governed by its own laws; its constitution we shall now notice, as to its legislative, executive, and judicial branches. The laws enacted in the 15th and 16th centuries appear to have been prescribed by such different powers, or combinations of power, that, as precedents of the exercise of legislative authority, they can have little weight. Sub-

sequent to this was established the more regular mode of legislation, which subsisted in 1764; and from the last century, with few exceptions, the legislative authority has been vested in the governor, council, deemsters, and keys. These four estates are, when assembled, termed a tynwald court, and by joint concurrence they enacted laws. The lords proprietors had for a considerable time the title of royalty, and had the sovereign controul of government in every instance, under certain restrictions. With respect to the persons who had a seat and voice in the council, various opinions are held, and it is at present a matter of controversy. The deemster (Moore) considers it to have consisted of the treasurer, or receiver-general; the comptroller; clerk of the rolls; water-bailiff; attorney-general; two deemsters, archdeacon, and his official; bishop, and his two vicars-general;—and the clerk of the rolls adds to these the collectors, and considers the bishop, and other ecclesiastical officers, as only intitled to attend this council when summoned. The attorney-general differs from each: he considers some spiritual officers to have had a fixed seat, but does not allow all above-mentioned. He further confines the right to such lay officers as composed the lord's household, and acted in his ministerial departments. He doubts the propriety of the deemsters, (though he admits they have never been absent) and excludes the collectors. So that according to him, the council were, the receiver-general or treasurer; comptroller; clerk of the rolls; water-bailiff or collector; the attorney-general; and probably the bishop and archdeacon, and the vicars-general and official, as occasional members.

By the Manks statute-book, some of the spiritual officers appear to have enjoyed the privilege for a series of years; an enumeration of the acts with their signatures is annexed to the memorial of the present bishop and vicar-general, in support of their claims; for in 1776 and 1777, the then governor excluded them from the council, and from having any share in the legislature. This is a delicate question, and it would be highly improper in me to offer, as a stranger, any opinion. The acts stated as signed by the ecclesiastical department, are acts of general concern, not confined to, or connected with ecclesiastical affairs.

The duty of this council was to assemble when called on by the lord proprietor, or his governor, and give their assent or dissent to the laws proposed.

The 24 keys, or principal commoners, were anciently styled *Taxiaxe*, and the worthiest men in the land. In king Orrie's days, six of these were chosen from the out-isles; when all were chosen in the island first is uncertain, but in 1417, the records state 24 keys as concurring in public acts, and they continue the same number. On a vacancy, the house presents two names to the governor, who chooses one, and then he takes the oaths and his seat, which is for life, unless he resigns, is expelled, or accepts an office that entitles him to a seat in the council. The qualifications are, to be of age, and to possess freehold property; non-residence is no disqualification. They debate upon, approve, or reject any law proposed to them. During the session they adjourn at pleasure,

and they can appoint committees for business; but their ability to continue the session, and the governor's authority to prorogue them before they choose to separate, are points not agreed on.

‘ Their privileges are to elect a speaker, who is to be approved of by the governor, and he holds the office for life without emolument; he has, however, a right to kill game, and an exemption from services to the lord.

‘ A grand court is held once a year at the Tynwald-hill, where all acts are read publicly, and henceforth become binding on the people.

‘ The acts of the legislature thus constituted, are binding in all cases. The statute-book presents laws and enactments respecting every object of legislation, public and private, sanctioned by a long course of years.’ P. 33.

Among other biographical notices, the work contains an agreeable epitome of the life of the celebrated Dr. Wilfon, who was bishop of Sodor and Man from 1698 to 1755. The talents, the piety, and the active virtues of that excellent prelate, are remembered with due respect in the island. A correct map is prefixed to this publication, which, on the whole, is useful and entertaining; though the tourist has not happily arranged his materials, and is in many places unnecessarily diffuse.

## MONTHLY CATALOGUE.

### POLITICS, &c.

*Narrative of the Deportation to Cayenne, and Shipwreck on the Coast of Scotland, of J. J. Job Aimé, written by Himself. With Observations on the present State of that Colony, and of the Negroes; and an Account of the Situation of the deported Persons at the Time of his Escape. 8vo. 5s. Wright. 1800.*

THE cruelties exercised by the persons who have been successively possessed of power in France against vast numbers of their countrymen, under pretence of conspiracy, sedition, insurrection, or treason, afford matter for innumerable volumes; and as long as they inspire a detestation of all similar conduct, the publication of them is a benefit to the world at large. The writer of this work was first confined in the Temple at Paris; he was hence hurried in a cart to the sea side, confined with a multitude of his fellow prisoners in the hold of the ship that received him, where the stench was almost intolerable, and at length landed at Cayenne,

to be exposed to all the horrors of that infernal climate. The account of his sufferings does not materially differ from those of many others who have preceded him in narrating their tales of woe; and as many Frenchmen, now in high official situations, have undergone similar hardships, it is to be hoped that a spirit of sympathy and humanity will, in consequence hereof, be diffused throughout France, and indeed all Europe, and prevent us from hearing of such atrocities in future; particularly when exercised against persons who are merely suspected of criminality, and are deprived by violence of all power of defending themselves. Indeed, if the persons in question had really been guilty of the crimes alleged against them, the treatment here described is not to be justified; for if punishment is to be inflicted, let it be inflicted openly and according to the sentence of the law: but to confine unconvicted prisoners in close unwholesome dungeons, and deprive them of their necessary demands of food, is to discover a spirit disgraceful to every government pretending to the least degree of civilisation.

J. J. Job Aimé was one of the victims of the 18th Fructidor. Unable to escape from Paris, he surrendered himself up to the civil power, and was conducted to the prison denominated the Temple, where he found, in a similar situation, sir Sidney Smith and the Portuguese ambassador. 'The government supplied each of them with a truckle bed, a mattress two inches thick, a pair of sheets fit for packing and scarcely exceeding two feet in width, and a coarse woollen coverlet. These beds were placed so near together that we had scarcely three feet space between them. The food consisted of bread and water, and soup once a-day; but we were permitted to purchase whatever we wanted. At eight in the morning their chamber doors were opened, and they were permitted to enter all those in the tower, or to go into the court. At four o'clock they were obliged to return into the tower, and their names were called over for the first time, and the outer gate was not again opened till next day. At eight they were shut up in their rooms, after being called over a second time.' This imprisonment was exchanged for a journey in carts to the sea side, where the deported were put on board ship, in which the author gives us the following account of their treatment:

'We had been divided into classes of seven for the distribution of our provisions. At eight o'clock our breakfast was brought to us, consisting of a small portion of biscuit verging to putrefaction, and frequently full of worms, which was served in a wooden platter, with a small glass of brandy for each of us in a wooden can. At eleven we had our dinner, which was the same biscuit, with lard, salt beef, or salt fish, for these three articles were allowed us in their turns, and about half a pint of wine. At four or five we supped, on the same kind of biscuit, with a repetition of the half pint of wine, and a soup of horse beans. Besides the bad quality of this coarse food, it was neither clean nor in sufficient quantities. The ship's cook was the most filthy person that I had ever beheld. Nor was it uncommon to find hairs in our messes; which were so

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small, that if several of us had not been prevented by disgust from eating the whole of their portions, the rest, who profited of that circumstance, would not have had sufficient to sustain themselves. Remonstrances were frequently made on this subject, but I have no reason to suppose that any attention whatever was paid to them. With respect to water, we were unrestrained; but what water!—after having passed the tropic, its infection was such, that it was absolutely necessary to stop the nostrils in order to swallow it.  
 1. 82.

At Cayenne the author was fortunate enough to find a friend in one of the colonists, who alleviated his exile by the comforts which his miserable plantation afforded. By means of an American vessel he contrived to effect his escape from this abode of horrors, and was shipwrecked on the coast of Scotland, where he experienced the utmost hospitality from the worthy inhabitants of Fraserburg, to whom, and more particularly to the 'generous George Milne,' who braved the fury of the waves, and was the means of his preservation, he expresses the utmost gratitude. From Scotland he proceeded to London: yet the treatment he had received in France did not diminish his attachment to his native country. He declined the offers made him by an agent of our own government; and, having obtained the necessary passports, he hastened once more to the republic that had used him so cruelly.

This narrative, considering it has already been preceded by so many others, is by far too prolix. An abridgement judiciously selected from all the accounts given of Guiana, and the persons sent to it by the caprice of power, would be an acceptable present to the public, and a proper beacon to those who are infected with despotic principles. We compassionate the afflicted of every party; but the sufferers in the present case are frequently, perhaps, less entitled to pity, from the share they had previously taken in the atrocities of their own government, and we cannot avoid exclaiming at times

— nec lex est justior ulla

Quam necis artifices arte perire suâ.

*Observations on the Danger of a premature Peace.* By Alexander Annesley. 8vo. 1s. Murray and Highley. 1800.

The arguments here advanced against a *premature* peace will equally apply against a peace *at any time*. One of the first reasons adduced is, that the power of France is already too great; 'she has humbled Austria,' we are told, 'silenced Prussia, disarmed Russia, weakened Turkey, conquered Italy, Holland, Flanders, and near a fifth of Germany.' Fortunately for us such a description is a little hyperbolical, and we should rather have expected it from a courtier of the chief consul of France than a friend to the British ministry. But allowing the statement to be true, is there a prospect that the power and territory of France will be diminished by a continuance of the war? If, as we are strangely told in another place,

'when struggling with the greatest difficulties a state could possibly experience; surrounded with exasperated nations, equally

powerful and hostile; distracted with internal divisions; crippled by an exhausted treasury, and compelled to resort to means, as ruinous as perfidious, to replenish it; driven to dilapidate even her capital! and forced to remain a silent but indignant spectator of the annihilation of her commerce, and destruction of her manufactures: yet, under all these disadvantages she has found means, almost at the last gasp, to march the best appointed armies that Europe ever saw, in all directions!' P. 17.

If, under all these difficulties, she has been able to acquire all this aggrandisement, what have we to expect from a continuation of hostilities?

Again we are told that we ought not to

'lose sight of the additional number of hands a peace would supply her with, to improve a country capable of producing not only the necessaries, but every luxury of life: if, while the French were in trammels, and kept in a state of depression and poverty by the taille, loaded with feudal oppressions that rendered improvement impracticable: if, while the war continued, and cut off their resources, and in a manner deprived them of manual assistance in the cultivation of their prolific country, we find them enjoying not barely plenty, but rioting in their wonted luxuries, what infinite advantages may not accrue from a peace to France, so aggrandised, and giving laws to Europe?' P. 13.

But if this be a bar that should operate against a peace now, it will equally operate against a peace for ever: for the advantages here dreaded must be enjoyed by the French republic, let the day of pacification return whenever it may.

We have been accustomed to contemplate the marine of this country as the *least vulnerable* part of our offensive force; and it is certainly that which has brought us most glory during the present war. The author before us tells us, however, with a singular instance of self-contradiction, (p. 16) that 'as our navy constitutes our *chief strength*, so it is likewise our *most vulnerable part*: a serious impression made there would soon endanger our political existence.' True—but is a serious impression in reality likely to be made there? Are we, or, in plain language, can we be *most vulnerable* in our *chief strength*? We should scarcely think such a doctrine could pass in Ireland; though it certainly carries with it something of the logic of the sister state: and from the observations we have now advanced, our readers will be tempted perhaps to believe that the writer is one of the *newly imported* from the other side of the water.

*A few Words on Corn and Quakers.* By Robert Howard. 12mo.  
3d. Phillips.

The Quakers appear to have been severely used by many of the unfounded reports which have been propagated during the present scarcity. The pamphlet before us is a justification of their conduct, and an exculpation from the crime of forestalling. We do not know that any individuals among them have unjustly mo-

nopolised: but this we do know, that if there be any such, they must have acted in gross violation of the principles of their own religious society.

## RELIGION.

*The Diffusion of Divine Truth. A Sermon, preached before the Religious Tract Society, on Lord's Day, May 18, 1800, and published at their Request. By David Bogue. 8vo. 6d. Williams. 1800.*

This sermon is from Psalm xliii. 3. 'O send out thy light and thy truth.' It appears to have been preached on the union of two respectable societies, the one entitled 'The Religious Tract Society,' and the other 'The Society for distributing Evangelical Tracts gratis,' which were incorporated last May, 'under a conviction that greater advantages would result from their united co-operation, than from their separate exertions.'

The author is well known for his zeal in the cause of the Christian religion, and his attachment to the missionary preachers who have been so unfortunate in their benevolent attempt to establish themselves in the Friendly Islands: and, if report err not, was at one time on the point of deserting his own extensive and reputable congregation at Gosport, and uniting himself with them.

The present sermon is a plain, practical, and impressive discourse. We were much pleased with the preacher's observations on infidelity, and shall select a part of them.

'Some are dreadfully afraid of infidelity. While men were Christians in name, and infidels in practice, no fears were expressed: but when they call themselves what they always were, many are petrified with terror. Be not alarmed: not one in fifty of those who call themselves deists, or atheists, understand the nature of that religion which they profess to reject. And are these creatures formidable antagonists who disbelieve what they do not understand, because they wish it not to be true? They are a dishonour to any sect. Besides, the alarm has far exceeded reality. I will venture to affirm, without fear of contradiction, that from the birth of Christ to the present hour, there never was a country where one fifth part of the people were deists, or where one tenth part were atheists: nor a period of twelve years continuance, when the civil government was under the influence of either the one or the other; or when they persecuted the truth. Superstition has slaughtered more victims in a week, than deism and atheism have since the hour that Christ expired upon the cross. But even did infidelity prevail to the extent which the fears of many suggest, infidelity has neither estates nor honours at her disposal; no body of men incorporated in its support; no craftsmen who make silver shrines for Diana, and by that craft have their living; no kings to give to it their power (and compel men to be infidels), as they did to the beast, when for a long succession of ages they compelled all men, both great and small, to worship the beast. Be assured, that a false system of religion which has not these on its side, is not

formidable. Truth mocks at its most pointed weapons, as straw and rotten wood. We have seen the birth of infidelity as a general thing, and affecting the multitude; and I have no doubt but, if we live long, we shall witness its death, and assist at its funeral. A delirium like that of a fever has seized a number of young, of ignorant, of heedless, of conceited, and of unprincipled people: but their infidelity will stand the assaults neither of truth, nor of distress: it has no arguments against truth, no consolations against distress. In the predictive description of the opposers of the Gospel, the sacred writers deign not even to name infidelity. Like a mushroom springing out of the dunghill of antichristian superstition, and a worldly sanctuary, it is the excrescence of a night. The light and heat of divine truth will soon utterly consume it. Be of good courage then, ye friends of God: every foe of truth shall be vanquished: all opposition shall be overcome.' P. 32.

*A Sermon, preached at the Chapel in Hanover-Square, Newcastle, for the Support of the New College, Manchester. By William Turner. 8vo. 1s. Johnson. 1800.*

This discourse is strictly historical: the text selected is from Zech i. 5. 'Your fathers, where are they? and the prophets, do they live for ever?' and the object of the preacher is to promote the cause of the religious seminary mentioned in the title-page. It comprises a judicious and liberal history of protestantism and non-conformity, together with the origin of the new college at Manchester, which seems to be of considerable standing, and to have primarily arisen under the superintendence of Dr. Richard Gilpin, who was ejected by the act of uniformity from the rectory of Greystock in Cumberland.

Not questioning the truth of the paragraph with which the sermon before us concludes, this institution appears, in the present day, to be a matter of essential consequence to the dissenters, as the only source from whence their places of public worship are likely to be supplied with liberal and well informed clergy. We will quote the passage we refer to.

'There is another consideration, with which I will close this already too long discourse. The new college, at Manchester, is the only English seminary in which young ministers, of the description above named, are at present training up. A similar establishment, in the neighbourhood of London, which was also intended to supply the place of Warrington, has been dissolved, through the failure of its funds; and a very respectable academy at Northampton, which had furnished many useful ministers, has since been discontinued, for reasons best known to its former patrons. On this account, many of our smaller congregations are daily falling into the hands either of the refuse of the Scottish and Welsh seminaries, who, in many instances which might be named, by their total want of respectability either in the pulpit or out of it, have dispersed all the more respectable members, and brought the interest to the lowest ebb; or of illiterate lay-preachers, who, however excellent and truly respectable as to their private cha-

racters, and however suitable and edifying their instructions to persons of similar habits, do not adequately supply the place of the ministers whom they have succeeded,—at least they do not satisfy those of their hearers who have been accustomed to devotional exercises and religious instructions, drawn up in a more methodical and orderly way. These, by degrees, withdraw from their old associates, and either mix with the establishment, or, what is much more to be lamented, for the religious interests of their families at least, decline public worship altogether.—Thus have many of our former supports been lost to us.

‘ On the whole, then, it appears, that this institution is of great importance to the continuance of “ a cause, which originated with the Reformation in England, and to which religion, and truth, and science, have, to this hour, been greatly indebted.”

P. 20.

*A Sermon preached in the Parish Church of Langton juxta Partney, in the County of Lincoln, on Sunday, June 8, 1800, being the first Day appointed for a Public Thanksgiving to Almighty God for the providential Protection of the King from the late atrocious Attempt against his sacred Person. By the Rev. Robert Uvedale, M. A. 4to. 1s. Hurst. 1800.*

The motive of this sermon is sufficiently explained in the title. The text selected is 1 Peter, ii. 17. ‘ Fear God—honour the king.’ Novelty is not to be expected: but the language is chaste, the sentiments liberal, and the arrangement neat and luminous.

*A Sermon, preached at the Assizes, holden for the County of Southampton, on the 23d of July, 1800, before the Right Hon. John Lord Eldon, Chief Justice of the Court of Common Pleas, and Sir Alexander Thompson, Knt. one of the Barons of the Court of Exchequer. By Daniel Lancaster, A. B. 8vo. 1s. Cadell and Davies. 1800.*

The text is from 2 Tim. i. 10. ‘ Who hath brought light and immortality to light through the Gospel.’ The object of the preacher is to prove the importance of the doctrine of a future resurrection, even in a political point of view, by encouraging men to do what is right, and deterring them from what is wrong. The discourse is elegantly written, and the argument well supported.

*A Farewell Sermon, preached at Market-Deeping, on Sunday, April 6th, 1800. By the Rev. Robert Lascelles Carr. 4to. 1s. West and Hughes.*

The separation of a respectable and venerated minister from his congregation, after many years of assiduous and pious labour among them, is of itself an affecting circumstance; and the author of the discourse before us has happily availed himself of it to expatiate the more forcibly on those moral evils and irregularities which appear most easily to beset the flock he has now left, to warn them against the fatal consequences of such indulgencies, and to recall them to the serious and diligent discharge of every Chris-

tian duty. The text is from 2 Corinthians, xiii. 2. 'Finally, brethren, farewell!—Be perfect;—be of good comfort;—be of one mind;—live in peace;—and the God of love and peace shall be with you.' This address is solemn and pathetic: we doubt not that it was productive of much effect on the moment of delivery—and it will be happy for his parishioners whom he has now left if such effect should be permanent.

*The Sinfulness of withholding Corn. A Sermon, preached at Great Ouseborne, on Sunday, March 16, 1800. By the Rev. Samuel Clapham, M. A. &c. humbly recommended to the Nobility and Gentry to distribute among their Tenants. 12mo. 3d. Rivingtons.*

'That discourses addressed from the pulpit to an assembly of Christians, should either illustrate some interesting doctrine, or enforce some essential precept of the Gospel, is gladly admitted, and religiously observed, by every preacher whose mind is impressed with a sense of the value of salvation: still it must be allowed, that circumstances may sometimes occur, which justify a deviation from this useful practice; and such, I presume, will the subject be considered on which I this day propose to expatiate; a subject which occasions very general conversation, because it involves a very general interest; I shall easily be understood to mean the present high price, and extreme scarcity of corn, one of the chief ingredients of human subsistence,' p. 6.

It is thus the writer of the present discourse, whose text is derived from Prov. xi. 29, introduces the important subject before us; and we perfectly agree with him in the proposition he advances. Indeed, we can scarcely conceive of a more honourable character in which a Christian minister can possibly stand than as the advocate of the poor, cordially pleading their cause in his parish church, whilst surrounded by a large body of his parishioners, who, from being themselves for the most part growers of corn, have it principally in their power to mitigate the evils complained of by a charitable reduction of the price. This honourable character Mr. Clapham sustains with dignity and effect: and we sincerely hope his labours were not in vain; and indeed have reason to believe so from a passage occurring in the dedication, which is to the bishop of Chester, and which intimates that the sermon is published at the 'solicitations' of the preacher's 'affectionate auditory.'

In a note appended to p. 18, we meet with the following remark:—we hope the conduct referred to is not universally applicable. 'Acting as a commissioner under the income bill, I observed that farmers who occupy land estimated at nearly 400*l.* per annum, a third of which is their own, do not pay more than the clergy whose entire property consists of preferment of 165*l.* per annum.'

## M E D I C I N E, &amp;c.

*Nosology; or, a systematic Arrangement of Diseases, by Classes, Orders, Genera, and Species, with the distinguishing Characters of each, and Outlines of the Systems of Sauvages, Linnæus, Vogel, Sagar, and Macbride. Translated from the Latin of William Cullen, M. D. &c. 8vo. 6s. Boards. Robinsons.*

We early noticed the first appearance of this work, and particularly the author's third improved edition, in our LIVth volume. To say, however, that in eighteen years our opinion has not changed; that so long a period, employed in the diligent study and assiduous practice of a profession, has not afforded new lights, would be to accuse ourselves of obstinacy or ignorance. In reality, it has altered, not respecting the utility of nosology, but the peculiar excellence of the system before us. We can still truly call it a great and original work, the first of its kind, and from which even the next in merit is far, very far, distant. Yet we think it has some fundamental defects, and requires to be again moulded with other views. The definitions, however, which are truly excellent, will always command unqualified regard; and, from its numerous references, the whole becomes a most valuable performance. The confused mass of Sauvages is thus rendered useful and intelligible. Of the translation we can speak with respect; for we have discovered no material errors, and it is neatly as well as uniformly printed.

*Memorials on the Medical Department of Naval Service; transmitted to the Lords Commissioners of the Admiralty. To which is annexed, an Address to Parliament, on the Expediency of amending the Laws relative to the Exportation of Corn. By William Renwick, Surgeon in the Royal Navy. 8vo. 1s. Longman and Rees. 1800.*

These Memorials are Mr. Renwick's last words to the public, though uttered to the lords of the admiralty some time since. Many of our author's requests have been complied with; and, as his proposals are equally dictated by experience and humanity, there can be little doubt that those which have been rejected have not been thrown aside without reflection and consideration. The author will have at least the consolation of having meant well.

*Experimental Enquiries concerning the Principle of the lateral Communication of Motion in Fluids; applied to the Explanation of various Hydraulic Phenomena. By Citizen J. B. Venturi. Translated from the French. 8vo. 2s. 6d. Taylor.*

This most excellent work was published some time since by Mr. Nicholson in his Journal, and is now brought forward in a separate form. It is wholly incapable of abridgement; nor will it admit of an extract, without the assistance of plates.

## E D U C A T I O N.

*A Selection of the Lives of Plutarch abridged; containing the most illustrious Characters of Antiquity; for the Use of Schools. By William Mavor, LL. D. &c. 12mo. 4s. 6d. Bound. Phillips. 1800.*

In general we are not fond of abridgements: they too frequently convey a dispirited and imperfect statement of the sentiment or labours of the original writer; and are apt to infuse into the mind of the reader a vain and superficial degree of knowledge. We readily admit, however, of some exceptions, and in the number of these we freely class the work before us. The Lives of Plutarch are too long a compilation to be very generally engaged in by school-boys, considering the variety of other labours to which their time must necessarily be devoted; added to which they contain a multiplicity of uninteresting details, idle superstitions and allusions to the rites of pagan worship, which it were much better to suppress when the work is intrusted to the perusal of youth. Dr. Mavor, therefore, we think has been laudably engaged in the present abridged biography; and he appears to have executed it with his usual ability. Prefixed to the work itself is a very valuable table of the most difficult proper names that occur in the volume, duly accented and divided into syllables.

*The Elements of a polite Education; carefully selected from the Letters of the late Right Hon. Philip Dormer Stanhope, Earl of Chesterfield, to his Son. By G. Gregory, D. D. 12mo. 4s 6d. bound. Phillips. 1800.*

The vast fund of practical and beneficial knowledge contained in the justly celebrated letters of lord Chesterfield to his son has rendered them an object of admiration in this and every other European country. Unfortunately, however, these valuable epistles are debased and rendered unfit for general use by the air of libertinism and immorality which too frequently pervades them. A selection, therefore, from the general mass, that shall suppress the more exceptionable parts, and exhibit the gold extricated and refined from its alloy, must be an acceptable present to the public; and we have no hesitation in saying that such a present is now offered by the labours of Dr. Gregory. But let the author speak on this subject for himself.

‘There is not any book extant in our own, or perhaps in any other language, which contains such a fund of useful practical knowledge as Lord Chesterfield’s Letters to his Son. Impressed with this opinion, I had procured a copy, from which I meant to expunge every exceptionable passage, for the use and instruction of my own children. On casually mentioning the circumstance before some intelligent persons, who, as well as myself, were fathers of families, they united in a wish that the benefit might be more extensively diffused; and that an edition might be published, from which every sentiment should be carefully expunged which might injure or pervert the morals of youth;—they further recommended

that the publication might have the sanction of some name, not altogether unknown in the religious world, to give it that currency which its utility deserved.

'Such is the history of the book which is now presented to the public, a work from which no accession of fame can be reasonably expected, and with respect to which I commit myself, merely that the public may have some assurance that it contains nothing but what is strictly moral, and, I trust I may add, instructive.'

The doctor has used the pruning hook to great advantage; there are few passages in the present compilation that can be regarded as exceptionable by any sect. Nevertheless there are some letters which we could wish had been still farther curtailed, and we more particularly allude to several which relate to *dress* and the *female sex*.

*A new Introduction to Enfield's Speaker: or a Collection of easy Lessons, arranged on an improved plan. Designed for the Use of Schools. By William Johnston. 12mo. 1s. 6d. West and Hughes. 1800.*

The merit of the late Dr. Enfield's Speaker has acquired for it a deserved popularity: but it never was intended as a book of initiation into the English language, and should doubtless be preceded by some of simpler construction and more infantine adaptation. The well-directed labours of Mrs. Barbauld, Mrs. Trimmer, and several other writers, have furnished us already with many of this description; but as 'store is no sore,' the present author is also laudably engaged in a similar undertaking, and we wish him success in his efforts. His selection is judicious, commencing with lessons of monosyllables, culled principally from the Scriptures, and gradually ascending to anecdotes, tales, and essays, of more difficult reading, deduced from the writings of Goldsmith, Berquin, Blair, Chesterfield, and many other writers of celebrity.

*The School-Room Party, out of School Hours: a little Work, that will be found, for young Ladies and Gentlemen of every Description, a most pleasing Companion to the Leverian Museum: so called from its Original Possessor, the late Sir Ashton Lever. 9d. Hurst. 1800.*

This little book is designed as a vade-mecum for children to the Leverian museum, a theatre of natural history to which every child should be taken, who has an opportunity, as soon as he is possessed of judgement and reflection. So numerous, however, are the subjects of observation which necessarily crowd themselves on his notice in a visit to this cabinet, that it is impossible for the most accurate attendant to point out the properties in half of them that are worthy of remark before the sight becomes fatigued and the memory exhausted. Some degree of previous information and arrangement, therefore, is necessary; and no pamphlet can be better calculated for this view than the little volume before us, which is written in the form of dialogue, and is sufficiently accurate for the purpose to which it pretends.

In citing the following couplet (p. 4)—

'Proclaiming, as they sing or shine,  
The hand that made us is divine'—

the author should have known that the first line is a misquotation; and that the passage, instead of belonging to Dr. Watts, as is here asserted, comprises a part of Mr. Addison's paraphrase of the 19th psalm.

*Memoirs of Dick, the little Poney, supposed to be written by himself; and published for the Instruction and Amusement of good Boys and Girls.* 2s. Walker. 1800.

Children should have their books of amusement as well as their parents: and when such compilations are made the means, as in the present instance, of combining a history of human life with important moral observations, a most valuable point of education is obtained. We can heartily recommend this 'little Poney' to our young masters and misses as a pleasing companion after their school-hours, and have no doubt that he will afford them an agreeable evening's excursion.

*The Stories of Senex; or, Little Histories of Little People.* By E. A. Kendal. 2s. Newbery. 1800.

The writer of this little volume is well known to our juvenile friends from his former productions; and the success he has heretofore met with once more induces him to exert his amusing powers in their behalf. The present stories relate chiefly to domestic adventures; and contain statements of much that should be avoided, and much that may be copied with advantage. We recommend them as useful and entertaining sketches of real life.

*Juliania; or, the Affectionate Sisters.* By the Author of the *Happy Family at Eason House, &c.* 2s. Hurst. 1800.

Juliania is a young lady who, during a long period of illness, affords many laudable examples of patience, resignation, and filial affection. She eventually recovers from her illness, and is rewarded as she deserves. In the course of it she accompanies her parents to several watering-places, which lay the foundation for a variety of amusing anecdotes and agreeable descriptions of the adjacent country. The first rudiments of geography are also pleasantly enough inculcated in this entertaining little book.

*A Chronological Abridgement of Universal History: to which is added, an abridged Chronology of the most remarkable Discoveries and Inventions relative to the Arts and Sciences.* Translated from the French of the Seventh Edition. By Lucy Peacock. 12mo. 3s. 6d. bound. Peacocks. 1800.

The present book is a translation of the well-known *Abrégé Chronologique* of M. La Croze. In the original it has passed through a variety of editions, and has been found very useful on the continent, as a book of elementary instruction. The translation, so far as we have examined it, is correct and easy: the original arrangement, as well as the form of question and answer, are preserved unaltered. Some addition is made to it, however,

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to bring down the chronology to the present time. It is dedicated to Mrs. Carter, the tutorefs of a respectable female ſchool; where, as well as in many other ſeminaries, we doubt not that it will be reſorted to and employed with conſiderable advantage.

## P O E T R Y.

*The Poems of Gray. A new Edition. Adorned with Plates. 8vo. Wright. 1800.*

The objects of this publication are detailed in the following advertisement:

‘We have added few notes to this edition beſides thoſe proceeding from the pen of the author, which are referred to by letters: but we have carefully preſerved every poem or fragment published by Mr. Gray’s executor; ſeveral of which have been unaccountably omitted in a late edition. The public may therefore look upon this as the only complete collection of Mr. Gray’s poems that has appeared ſince the one edited by Mr. Maſon. Upon the merits of the embellishments annexed to this volume it is not for us to decide: we ſhall only ſay that no expence has been ſpared (as the names of the artiſts employed will ſufficiently evince) to render them worthy, not only of the poems they illuſtrate, but of the progreſs made by the national taſte within theſe few years; and that every degree of attention has been beſtowed on the correctness of the text (an object ſo important, yet ſo generally neglected), which we have reaſon to believe will be found entirely free from typographical errors.’ P. v.

This work has the boaſt of elegant typography, and ſeveral beautiful and appropriate engravings. The latter conſiſt of five in number, deſigned by Hamilton and Fufeli, and executed by Heath, Holloway, and Neagle. Nor does the editor pay an overſtrained compliment to theſe artiſts, when he characteriſes their productions as worthy of the pieces they illuſtrate. To the poems is prefixed a concise, but neat life of the author.

*Reflection, an Elegy, occaſioned by a Viſit to Coſſey, dedicated to Sir William Jeruſalem, Bart. With Colin, a Dirge. 4to. 1s. Weſt and Hughes.*

This elegy expreſſes the train of the author’s ideas on viſiting Coſſey, the ſeat of ſir William Jeruſalem, bart. to whom this little work is dedicated. If elegiac compositions glow not with a more than an ordinary ſhare of the pure poetic flame, they are inſupportably heavy and monotonous; and we muſt confeſs we have not been able to diſcover in theſe ſtanzas the indications of the *vivida vis animi* which renders poetical productions immortal. We ſhall quote two ſpecimens, the one from the elegy, the other from the dirge. The former is an inſtance, in our eſtimation, of the author’s happieſt efforts: in the latter we trace very little that can entitle him to the claim of poetic merit.

‘ And where, amidst her ample round, appears  
A spot, with purer, happier taste design’d  
Than Cossey,—whose enamell’d bosom bears  
A living transcript of the owner’s mind.

‘ Here, Genius, long enamour’d of the place,  
Flung Beauty’s zone round playful Nature’s stole,  
And gave, till then unknown, a nameless grace,  
That laps in boundless extacy the soul.

‘ Hence, all that vast variety is seen  
Which mocks the poet’s and the painter’s skill;—  
Lawns ever verdant, trees for ever green,  
The tower-crown’d mountain, and the murm’ring rill.

‘ Here shall no fretful politician frame  
New conquests for aspiring chiefs to gain,  
Or add fresh fuel to the fatal flame,  
That marks too deeply Discord’s dreadful reign.’ P. 9.

Recording in the dirge the death of a female friend, he sings or  
says,

‘ No spectre at midnight appear’d—  
To tell us what fate had decreed ;  
The red-breast was all that we heard,  
And sweetly he warbled indeed.

‘ Yet know, from the regions above,  
When stretch’d on her death-ridden bed,  
Some faint, in the form of a dove,  
Whisper’d peace to her soul as it fled.’ P. 15.

*A Dish of Hodge Podge, or a Collection of Poems.* By Paul Bobbin,  
Esq. 1s. Law.

In the course of our critical labours we sometimes meet with  
works whose characters are so decided that only two opinions will  
be entertained concerning them; viz. that of the author and that  
of the public. Of this description are the effusions of Squire  
Bobbin, whence we shall indulge our readers with a short extract.

‘ When Olus howling sovereign,  
Did heaven’s bright face with darkness stain ;  
Shook the low cot, and lofty fane,  
Tore from its top the whirling vane ;

‘ Each merry friend I’d then constrain,  
To chat—and taste of my champaign ;  
Read o’er my books—both sacred and profane :  
These things to winter appertain.’ P. 30.

*Ex pede Herculem*, gentle reader ! that is to say, being interpreted,  
you may judge of the sack of wheat by the sample.

## D R A M A.

*Speed the Plough: a Comedy, in Five Acts. As performed with universal Applause at the Theatre-Royal, Covent-Garden. By Thomas Morton, Esq. 8vo. 2s. Longman. 1800.*

At a period when noise and nonsense, grimace and the glitter of pantomime, seemed to have taken entire possession of the theatre, bold was the man who could venture the exhibition of a legitimate English comedy. We are happy, however, to find that the public taste is not yet so much depraved by foreign cookery as to be insensible to the relish of truth and nature, and that a British audience have had the good sense to receive with distinguished approbation the comedy of *Speed the Plough*. A successful drama which, when shorn of the allurements of graceful actors and fascinating actresses, of splendid scenery and brilliant decorations, can charm the critic in his severe and solitary closet, is now a prize of rare occurrence. Great, therefore, are the obligations we owe to Mr. Morton for the pleasure we have derived from an acquaintance with the decent village pride of dame Ashfield, and the honesty and cheerfulness of her husband; the kind and innocent simplicity of their daughter Susan, and the mortification allotted so frequently, in the midst of her ridiculous affectation, to the low-born bride of sir Abel Handy. The projecting baronet is an amusing original, and the busy meddling spirit of his son is a good counterpart of his father's theoretic ingenuity. The character of sir Philip Blandford is strongly drawn, and exhibits, in an awful aspect, the horrors of a guilty conscience. The plot unfolds itself naturally; and the whole story is uncommonly interesting. We have only to wish that Mr. Morton had accomplished the *dénouement* without the aid of a mysterious chamber, and the exhibition of a bloody cloth and knife,—incidents which favour too strongly of the hackneyed horrors of modern romance.

In the following scene the author successfully satirises the pursuit of fashionable celebrity. The reader will observe that as Handy junior, in the true spirit of meddling, is teaching dame Ashfield to make lace, his father and miss Blandford, his intended bride, make their appearance, and the dialogue thus proceeds:

*Sir Abel.* I vow, miss Blandford, fair as I ever thought you, the air of your native land has given additional lustre to your charms!—(*Aside.*) If my wife looked so—Ah! But where can Bob be—you must know, miss, my son is a very clever fellow! you won't find him wasting his time in boyish frivolity!—no; you will find him—(*sees him.*)

*Miss B.* Is that your son, Sir?

*Sir Abel (abashed).* Yes, that's Bob!

*Miss B.* Pray, Sir, is he making lace, or is he making love?

*Sir Abel.* Curse me if I can tell (*hits him with his stick*). Get up you dog! don't you see miss Blandford?

*Handy jun. (starting up).* Zounds! how unlucky! M'am, your

most obedient servant (*endeavours to hide the work*). Curse the cushion! (*throws it off*).

‘*Dame*. Oh! he has spoiled my lace!

‘*Handy jun.* Hush! I’ll make you a thousand yards another time—You see, Ma’am, I was explaining to this good woman—what—what need not be explained again—Admirably handsome by heaven! (*aside*.)

‘*Sir Abel*. Is not she, Bob?

‘*Handy jun.* (*to miss B.*) In your journey from the coast, I conclude you took London in your way? Hush! (*to Dame*.)

‘*Miss B.* Oh no, Sir, I could not so soon venture into the beau monde, a stranger just arrived from Germany—

‘*Handy jun.* The very reason—the most fashionable introduction possible! but I perceive, Sir, you have here imitated other German importations, and only restored to us our native excellence.

‘*Miss B.* I assure you, Sir, I am eager to seize my birth-right, the pure and envied immunities of an English woman!

‘*Handy jun.* Then I trust, Madam, you will be patriot enough to agree with me, that as a nation is poor, whose only wealth is importation—that therefore the humble native artist may ever hope to obtain from his countrymen those fostering smiles, without which genius must sicken and industry decay. But it requires no valet de place to conduct you through the purlieus of fashion, for now the way of the world is, for every one to pursue their own way, and following the fashion is differing as much as possible from the rest of your acquaintance.

‘*Miss B.* But surely, Sir, there is some distinguishing feature by which the votaries of fashion are known?

‘*Handy jun.* Yes; but that varies extremely—sometimes fashionable celebrity depends on a high waist—sometimes on a low carriage—sometimes on high play, and sometimes on low breeding—last winter it rested solely on green peas!

‘*Miss B.* Green peas!

‘*Handy jun.* Green peas!—that lady was the most enchanting who could bring the greatest quantity of green peas to her table at Christmas! the struggle was tremendous! Mrs. Rowley Powley had the best of it by five pecks and a half, but it having been unfortunately proved, that at her ball there was room to dance and eat conveniently—that no lady received a black eye, and no coachman was killed, the thing was voted decent and comfortable, and scouted accordingly.

‘*Miss B.* Is comfort then incompatible with fashion?

‘*Handy jun.* Certainly!—Comfort in high life would be as preposterous as a lawyer’s bag crammed with truth, or his wig decorated with coquelicot ribbons! No—it is not comfort and selection that is sought, but numbers and confusion! So that a fashionable party resembles Smithfield market, only a good one when plentifully stocked—and ladies are reckoned by the score like sheep, and their husbands by droves like horned cattle!

‘*Miss B.* Ha, ha! and the conversation—

‘*Handy jun.* Oh! like the assembly—confused, vapid, and

abundant; as "How do, Ma'am!—no accident at the door?—he, he!"—"Only my carriage broke to pieces!"—"I hope you had not your pocket picked!"—"Won't you sit down to fare?"—"Have you many to-night?"—"A few, about six hundred!"—"Were you at lady Overall's?"—"Oh yes; a delicious crowd and plenty of peas, he, he!"—and thus runs the fashionable race.

' *Sir Abel*. Yes; and a precious run it is—full gallop all the way: first they run on—then their fortune is run through—then bills are run up—then they are run hard—then they've a run of luck—then they run out, and then they run away!—But I'll forgive fashion all its follies in consideration of one of its blessed laws.

' *Handy jun.* What may that be?

' *Sir Abel*. That husband and wife must never be seen together.

P. 23.

*The Lawyers, a Drama, in Five Acts, translated from the German of Augustus William Iffland. By C. Ludger. 8vo. 2s. 6d. West.*

The great object of Iffland in all his dramatic productions, as we are informed by his translator, 'is to render the theatre what it was in the *palmy* days of Terence, a school of morality, by exhibiting virtue in all her native charms, and vice in all her deformity.' This is a laudable object; but, in attempting to execute it, the German dramatist introduces improbable incidents, and characters that are not to be found in life.

The subject of the play is the conversion of two lawyers to honesty;—the one a young man, misled by ambition and by the counsel of the other, an old and successful practitioner in iniquity. Young Clarenbach is reclaimed by the blunt honesty of his father and the virtue of his mistress,—Reissman, the old lawyer, by the fear of punishment for an attempt to poison one of his own profession.

All the dramatic pieces that we have seen of this author are defective in plan, and have too much of the violence of German writing.

## NOVELS.

*Fitzmaurice: a Novel. By William Frederick Williams. 2 Vols. 12mo. 5s. sewed. Murray and Highley. 1800.*

This novel has greater merit than the generality of works of that description. Some pieces of poetry are introduced; and though the introduction of poems in narratives may be deemed awkward and unseasonable, their merit in this instance made us wish that they were more numerous. We select part of an ode, written on a mountain in Devonshire.

' Crown'd, yon gray mass of rock behold,  
With oaks by autumn ting'd with gold,  
Whose roots tenacious wind around  
The hoary ruin. Hark! the sound

Of rising winds that fullen blow !  
 Now distant waters strike the ear ;  
 In awful murmurs hoarse and flow,  
 The fields of ocean heave below,  
 And mix delight with fear.  
 ' The eye to other scenes is drawn,  
 To the cool vale and level lawn ;  
 To th' hillock, from whose moss-grown side  
 In clouds of foam descends the tide ;  
 O'er broken rocks it glides away,  
 Now ripples o'er the fallen tree,  
 In various channels now will stray,  
 In forms fantastic murm'ring play,  
 And seek the wider sea.

' Why at the prospect heaves the sigh !  
 What means the tear that dims my eye ?  
 Ah, why do scenes which should bestow  
 Calm thoughts, but prove a source of woe ?  
 In scenes less grand—to me more dear—  
 In \_\_\_\_\_'s still and pleasing grove,  
 Amanda's voice has sooth'd my ear—  
 (Accept, dear fainted shade ! a tear)  
 With purest, fondest love.

' When I behold rich Devon's plain,  
 A transient pleasure I obtain ;  
 The mental banquet soon is crost,  
 When mem'ry paints the scene that's lost—  
 Ah ! lost to me the spot I lov'd :  
 But she—the soul of all—is fled,  
 (Whose presence, deserts had improv'd,  
 Whose beauty, saints to love had mov'd,)  
 And number'd with the dead.

' Cease, cease to hope, oh child of woe !  
 That pleasure's cup for thee shall flow.  
 For thee the seasons cheerless roll,  
 And nature chills, not warms thy soul.  
 A retrospect of pleasures gone,  
 Damps ev'ry hope of future joys.—  
 Cease, cease thy heart-oppressive moan,  
 And rest with her, beneath one stone,  
 Who most thy thoughts employs.' Vol. i. p. 153.

*The Sufferings of the Family of Ortenberg ; a Novel, translated from the German of Augustus von Kotzebue, by P. Will. 3 Vols. 12mo. 9s. sewed. Geisweiler.*

The admirers of the drama have been frequently entertained with the sentimental effusions of Kotzebue ; and the readers of novels may in this work find frequent appeals to the feelings, mingled with the effusions of satire. Charles Frederic Ortenberg, head-master of a grammar-school in a Prussian town, is introduced

in a scene of domestic happiness, from which he is suddenly called away. His pregnant wife, alarmed at his departure, and suspecting danger from an enemy, miscarries, and dies. We are then informed of the previous history of Ortenberg, who, after an academical education, had eagerly courted an examination before the consistory, that he might prove himself worthy a benefice, which might enable him to maintain Caroline, the charming object of his affection. While he was waiting the effect of a promise of preferment, he kept a small school; and Caroline supported herself by attending an old lady. In this situation she was exposed to an attack from an amorous colonel, at whose insolence her lover was so enraged, that he attempted to chastise the offender, but was wounded on the occasion. Being disappointed in his hopes of ecclesiastical preferment, he banished himself from his native place, and re-engaged in the task of tuition. He was in a state of indigence and obscurity, when he was unexpectedly visited by a young nobleman whom he had known at the university. Commiserating his poverty, his friend warmly recommended him to the king of Prussia, who appointed him master of a considerable school. Hastening to communicate this intelligence in person, the patron of Ortenberg had an opportunity of rescuing a beautiful girl from the danger of violation; and he found, on inquiry, that she was the intended wife of the worthy divine. He strongly felt the force of her charms; but, as he knew that her heart was engaged, he checked the rising passion, and conducted her to the abode of her lover. He then, in consequence of a challenge, fought with the villain who had assaulted Caroline; but, in this combat, as it too frequently happens, the innocent person lost his life. The brutal conqueror afterwards occasioned the death of Caroline, and confined Ortenberg for twelve years in a dungeon, from which he escaped only to die of hunger and grief.

The sufferings of Ortenberg's son are also included in the narrative. After having lived for many years in poverty, he meets with his uncle Nicolaus, by whom he is maintained and liberally educated. He enters into the army, and saves the life of an officer, whom he discovers to be the persecutor of his parents. By this ungrateful villain he is studiously exposed to danger, being sent out with small parties in search of the enemy; and he loses his life in a skirmish.

The story of Nicolaus Ortenberg is less tragical in its close. He undergoes various hardships at sea, but acquires wealth in India by marriage, and, after his return to Europe, lives in retirement, occasionally lamenting the death of his Hindu wife, and moistening her urn with his tears.

This novel is not very regular in its plan or construction; but it claims the merit of sentiment and pathos, and, in various passages, *traits* of humour are discernible. Many readers will perhaps be disgusted at the occasional strokes of satire on the *great*; but it ought to be observed, that the author has made some compensation for this freedom by introducing a very respectable character from the circles of high life.

## MISCELLANEOUS LIST.

*A New System of Short-Hand, by which more may be written in One Hour, than in an Hour and a Half by any other System hitherto published; which is here fully demonstrated by a fair Comparison with one of the best Systems extant; with a short and easy Method by which any Person may determine, even before he learns this System, whether it will enable him to follow a Speaker. By Samuel Richardson. 8vo. Vernor and Hood. 1800.*

The comparison of different systems of short-hand requires a great deal of time and reflexion; and it is necessary to establish previously just principles on which the comparison is to be formed. The principles are very judiciously laid down in this work; and the comparison between the author's and Dr. Mavor's system of short-hand is conducted with a great degree of impartiality. The chief points to be considered are facility in making and learning the characters, quickness in writing, and legibility. The want of the latter quality is the great obstruction to the general use of short-hand; for, without continual practice, the meaning of a variety of abbreviations is likely to escape the memory. In point of time, it appears from several specimens that a great deal is saved in the author's mode; for Dr. Mavor uses about 2060 marks where Mr. Richardson uses 1199. But the latter has proposed an improvement in short-hand, which entitles him to great praise, and deserves the consideration of every person employed in the art. It is simply this. The paper to be used is previously ruled like musical paper, with three instead of five lines; and perpendicularly to these lines are drawn others, a small distance from each other, from the top to the bottom of the page. Between these perpendicular lines are drawn other perpendiculars, which do not mark the paper from top to bottom, but only where they cross the horizontal lines. Hence, by means of the three horizontal and the two perpendicular lines, twenty places are obtained, and the first letter of every word is known by the place in which the next letter is written. Thus, to write *turn*, the pen is fixed on the place for *t*, and the letters *rn* are written. The saving, when practice has given a facility to the learner, must be immense; and the ingenuity and simplicity of the contrivance must recommend it to short-hand writers. Paper ruled for the purpose is to be had at the places where the book is sold; and to give persons who have no knowledge of short-hand a true idea of its nature, as well as to enable them to form an estimate of the system which they propose to adopt, we recommend this work to their perusal. The teachers of the art will, we doubt not, avail themselves of many useful hints which abound in this work, and do great credit to the writer.

*Some Account of St. Bartholomew's Hospital, London. 12mo. 6d. West and Hughes. 1800.*

This is a short but accurate history of this useful and celebrated

charitable institution; and it contains some hints, at the same time, that are by no means unworthy the attention of its governors and medical officers. - It intimates a wish that 'more regularity was, or at least could be, observed by the physicians and surgeons in their visits; as much time is, in consequence of their calling at uncertain hours, idly spent by pupils eager to obtain a competent knowledge of their profession.' And it proposes the following queries, which we shall take the liberty of transcribing.

'1. Would it not be eligible to erect a dial on the north house, and facing the south? If want of uniformity should be objected against this suggestion, another dial might be placed immediately opposite.

'2. Does not the staircase in all the wings require white-washing, as well as the wards? White-washing is not only desirable for its clean and decent appearance, but has been found in similar institutions to act as a preventative to the spreading of a contagious distemper.

'3. Would not the abolition of one of the grand dinners be a desirable measure, especially in times of scarcity and general want?

'4. Would it not be adviseable to augment the salaries of the physicians, so as to render it worth their while to attend half an hour longer than they are accustomed to do every time they visit their patients at the hospital?' p. 18.

*The Rise and Dissolution of the Infidel Societies in this Metropolis: including the Origin of modern Deism and Atheism; the Genius and Conduct of those Associations; their Lecture-Rooms, Field-Meetings, and Deputations; from the Publication of Paine's Age of Reason till the present Period. With general Considerations on the Influence of Infidelity upon Society; answering the various Objections of Deists and Atheists; and a Postscript upon the present State of Democratical Politics; Remarks upon Professor Robison's late Work, &c. &c. By William Hamilton Reid. 8vo, 3s. sewed. Hatchard. 1800.*

On reading the preface to this work, the first impression made on our minds was, that the author intended to ridicule the writings of Barruel and Robison: but, on perusing a few pages of the work, we found him to be in earnest, and with sober sadness relating the rise and fall of several infidel societies which met at the Golden Key, near Moor-lane, Moorfields; at the Green Dragon, near Bunhill-row; at a hair-dresser's, in the High-street, Shore-ditch; at the Angel, in Cecil-court, St. Martin's-lane, &c. These conventicles were frequently visited by justices of the peace and constables; and the infidels being driven from post to pillar, were obliged to shut up shop, or rather to betake themselves to their shops, and to mind their business. Our readers had no idea that infidelity had been so organised in this metropolis; that it had raised its banners, and occupied such exalted stations in the city. The number of the infidel host is not recorded in these pages. The author, it seems, wrote *currente calamo*; and it appears that

he is ready to prove every thing he has stated, if he should be called upon; for he boldly says,

Quod scripsi, scripsi.

This work, thus written *currente calamo*, is of such importance in the eyes of the vain writer, that he is not afraid of concluding with the exulting strains of the Roman poet,

‘ Jam ... opus exegi, quod nec Jovis ira, nec ignis,  
Nec poterit ferrum, nec edax abolere vetustas.’

Alas! what neither Jove, nor fire, nor sword, nor age can do, those impious grocers will perform, by making this sublime monument a vehicle for their vile *thus et odores*.

It is probable that societies of this kind may have been formed. In this great metropolis, in which exist so many sects, it would be very extraordinary if there were not some partisans of infidelity. An attempt was made some years ago to establish a chapel for deism: the attempt excited no alarm; it fell by itself. It is probable that if the societies here mentioned had been decorous in their meetings, they would have received no more interruption from the magistrates than the gaming-houses in St. James's parish; but it seems that they were noisy, and the neighbourhood found them a nuisance, not for their infidelity, but their unseemly conduct. Many infidel writings have been dispersed within these few years; and from their nature they were not likely to make converts. Political disputes gave a celebrity to the name of Thomas Paine: he made it a vehicle for the diffusion of his deistical opinions; and his work soon fell into deserved contempt.

But our author does not confine himself to infidels: he is very severe upon methodist preachers, and, with the anonymous clergymen of the diocese of Lincoln, attributes the decline of religion to their exertions. Swedenburg also has his share of rebuke; and by the introduction of Bonaparte, Voltaire, the Corresponding Society, Whig Club, &c. this everlasting monument of the writer's fame is extended to 117 pages, of which the rise and fall of the infidel societies in this metropolis, a subject on which our curiosity was excited, forms a very small proportion.

*Lettre Latine de plusieurs Evêques de France au Pape Pie VI. et Réponse du Souverain Pontife; traduites en François par un Prêtre, exilé pour la Foi.*

*A Latin Epistle from some French Bishops to Pope Pius VI. with the Answer of the Sovereign Pontiff; translated into French by a Priest exiled for his adherence to the Catholic Faith. 8vo. 1s. Dulau.*

The misfortunes of the late pope excited the commiseration of every feeling heart, but more particularly of those who were attached to that religious system of which he was the chief director. After his expulsion from his territories, and his flight into the Tuscan dominions, some French *ex-bishops* addressed to him a letter of condolence, to which he sent an answer of considerable length. The prelates, after referring to the calamitous state of

the catholic church, express their hopes, founded on scriptural and prophetic declarations, that it may at length recover its influence and its privileges. The compliment which they take occasion to pay to the pontiff we will transcribe, as a specimen of their epistle.

‘Romam justo et leni imperio gubernasse, legibus temperasse, beneficiis devinxisse, tum veteribus tum novis artium monumentis decorasse, quod est magni principis; ecclesiam doctrinâ simul et pietate et prudentiâ et imperterritâ animi magnitudine, inter difficillimas rerum angustias, fulcire, solari, et regere, quod est optimi pastoris; hæc, beatissime pater, hæc vestra laus est, hoc pontificatus vestri decus et ornamentum.’

The passage above quoted may be thus translated:—To have governed Rome, like a great prince, by a just yet merciful sway; to have extended over the whole territory the efficacy of laws; to have conciliated the people by benefits; to have repaired ancient works of art, to have erected new monuments of taste and magnificence; to comfort, support, and govern the church, like an exemplary pastor, in times of extraordinary difficulty and danger, by learning, piety, prudence, and undaunted fortitude and greatness of mind; these, most holy father, are the foundations of your praise, these are the honours and ornaments of your pontificate.

In the answer to this complimentary address and pious communication, the pope applauds the devotion of the bishops to the holy see, and their firmness in maintaining the catholic faith; desires them not to be grieved at his misfortunes, or to despair of the safety of a church which cannot be overthrown; and represents the bold attacks upon that establishment as serving only to render its triumphs more glorious. In the true catholic cant he thus exclaims:

‘Since we have seen our church flourish, and even augment its influence, amidst the rage of persecution, what may we not expect when a time of tranquillity shall arrive, when the church, winnowed by the fan of God, tried by the fire of tribulation, ennobled by your brilliant triumphs and those of our venerable brethren the cardinals, dignified by the faith, constancy, and piety of so many bishops, so many holy virgins, so many monks, and so many general votaries of Christianity, shall signalise the glory of the Almighty?’

Near the close of the letter an elegant compliment is paid to the king of Great Britain for his humanity to the emigrant clergy.

The epistles are written with perspicuity rather than with elegance. They are well clothed in a French dress; and the translator we understand is M. Hamel, a respectable emigrant, whose former publications have been noticed in our review.

*Remarks on some Passages in Mr. Bryant's Publications respecting the War of Troy, by the Editor of the Voyage of Hanno. 8vo. 2s. 6d. Cadell and Davies.*

Mr. Falconer's observations merit considerable attention, in opposition to a system which he contends is calculated to lay the foundation of scepticism in the nursery. This may perhaps be

considering the question too deeply. He follows, however, Mr. Bryant closely in the original authors, and proves him to be guilty of great unfairness in his argument, by mutilating and even interpolating his quotations. To these proofs, were it necessary, we could add many others; and even in the boasted Analysis there are many instances in which this author has either left a sentence, pretended to be cited, unfinished, or has omitted to look at the very next line.

The rape of Helen was undoubtedly a prædatory expedition, and the war of Troy only a similar retaliation. Fable is indubitably mixed with the different events, but these are perfectly consistent with every thing known respecting the state of society at that period.

*An Expostulation, addressed to the British Critic. By Jacob Bryant.*  
4to. 5s. sewed. Payne.

We have engaged at length in this question as the successive works appeared, and therefore feel little inclination to step out of our way either to assist or oppose the *fraternæ acies*. Mr. Bryant's 'Expostulation' is in general calm, and he has with great dexterity seized some little points which the rapid demands of a monthly publication may, from haste, or a venial inattention, have left unsupported:—*petimus damusque vicissim*. On the whole, however, we do not think he has added greatly to his former evidence; though, if his object were to vindicate the existence and veracity of Homer, as well as the events of the Iliad, by the controversy thus excited, it has been completely obtained.

*Irish Pursuits of Literature, in A. D. 1798, and 1799, consisting of*  
1. *Translations*, 2. *Second Thoughts*, 3. *Rival Translations*, 4. *the Monstrous Republic*, 5. *Indexes*. 8vo. 7s. 6d. Boards. Wright.

The observer issues forth from his tower near the western ocean another effusion of his learned, though ill-digested and ill-arranged, conceptions. With great zeal for the sacred cause in which he is engaged, he attacks the follies which in this age of reason have shot forth on all sides their widely extended roots. His guide is the anonymous author of the Pursuits of Literature, whose malignity, however, he does not always exhibit. If the French republic or popery fall in his way, he can no longer be kept within bounds; and he then emulates the jacobin and the anti-jacobin in the asperity of his rhapsodical censures. The dedication will give our readers the best idea of the author's style, and in every line brings Martin Van Butchel and his advertisements to our recollection.

'To Erin, Britannia, and the Reading World; throughout the wide extended reign and spreading sway of the English language; worthy successor of the primæval Hebrew and imperial Greek: these miscellaneous pursuits of literature, classical, philosophical, and political, exhibiting a concise sketch, and faithful register of the curious, various, motley learning, opinions, and practices of the age of reason; "to all that have ears to hear, and eyes to see, and hearts to understand," the awful and impending signs of the times foretold in holy writ, speedily to precede "the days of vengeance," on rebellious Jews and apostate Christians; ushering in

the sign of the son of man; or, the second appearance of Jesus of Nazareth the crucified, in power and great glory, at "the ultimate æra of Sibylline prophecy," and also of evangelical, to establish "a new and grand order of things," in his fiduciary kingdom upon earth, for a thousand generations during the age of faith; are most humbly, charitably, piously presented, dedicated, bequeathed, by an Irish theophilanthrope.' P. v.

The translations are in general bald; and indeed the writer does not seem at any time to aim so much at an elegant as a faithful translation of his original. His censures are not directed entirely against the common enemy; the advocates for the good old cause sometimes feel the lash; and the premier himself, though loaded with encomiums, is for one folly deservedly stigmatised: for he, 'at this eventful crisis, forgetting his hardihood, has had the weakness, the rashness, the impolicy, and the anti-christian spirit, to fight a duel.' The French are reprobated for every thing; and the writer seems to forget that, in some instances, they might quote the example of his own empire in favour of their excesses. 'Not satisfied with the plunder of the western world, the great nation invades the eastern too, to support the profusion of expence, the domineering inequality of their proud and unprincipled usurpers.' The invasion of Great Britain in the eastern world are not less notorious than those of the French.

The morality of our archdeacon Paley, though it certainly deserves censure on some occasions, is too strongly reprobated, when his chapter on religious establishments and toleration is termed, by this writer, 'crude, inconsistent, antisciptural, and anti-constitutional.' But our observer knows no bounds to his praise or censure: and we frequently hope that several of his assertions are ill-founded. Thus we can scarcely believe that Buonaparte 'sold his Austrian prisoners of war to the Spaniards to work in the mines of America,' as the example was fraught with mischief to the contriver of the plot; and he who sells the natives of one country to another in these times of civilisation, deserves to be stigmatised as a wretch unworthy to breathe even the foul air of a subterrane. But, amidst much virulence, we find interspersed some proofs of our author's proficiency in learning and science, ancient and modern: we lament only that he cannot chastise the pruriencies of imagination, or check the ebullitions of zeal.

*The State of the Hop Plantations, including a candid Review of the Disputes between the old and new Hop Merchants: with a correct Table, exhibiting the prime Cost and Sale of the Hops. To which are added, Strictures on Monopoly; together with Hints on the present Scarcity and high Price of Provisions. By W. Randall, Nurseryman, Maidstone, Kent. 8vo. 2s. 6d. Symonds. 1800.*

We perceive in this 'State' a too studied eulogy on some late transactions, which, perhaps, might have been more slightly noticed with greater effect; and a too anxious wish to depreciate the late growths of hops. The whole may have been as the author represents; but a detail of facts is seldom so studiously guarded. The substitutes for hops are also too much reprobated. Why

should quassia, the 'growth of twenty years,' be less wholesome, on that account, than the annual production of the hop? Does the quassia check fermentation or not; or is it unfit either to afford flavour, or preserve the beer? We mean not to decide on either point, but merely state questions which the author should have noticed more carefully. The brewer will, however, smile at the limited number of substitutes, and tell him, that, though the quassia has no essential oil, other bitters, as commonly employed, possess it in a large proportion. It is not our business to disseminate the knowledge of these, though we could mention many. On the whole, we must conclude that this pamphlet is designed to answer some peculiar purpose, and is not, in our opinion, calculated to impart the real 'state' of the question respecting the 'hop plantations.'

*A New Essay on Punctuation; being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for after the Manner of Parsing.* By Thomas Stackhouse. 12mo. 2s. West and Hughes.

We do not see the necessity of a new essay on punctuation: for, though that appendage of grammar does not receive due attention, easy and adequate rules are given for it in various grammatical works. We may observe, however, that Mr. Stackhouse has performed his task with some degree of precision.

*Observations on the Objections made to the Export of Wool from Great-Britain to Ireland.* By John, Lord Sheffield. 8vo. 2s. Debrett. 1800.

We always attend to lord Sheffield with pleasure, even when our opinion differs from his own; because his facts are, in general, stated with fairness, and his arguments adduced with candour and perspicuity. In the question propounded we agree with his lordship completely, that the export cannot be dangerous in the present guarded state of the allowance; and we are pleased to see that the Spanish wool may be produced in this country without any deterioration. We have already given our opinion on the fabric of cloths with wool of English growth, and since that time have found additional reasons for maintaining the same belief.

*Observations upon the Town of Cromer, considered as a Watering Place, and the Picturesque Scenery in its Neighbourhood.* By Edmund Bartell, Jun. 8vo. 3s. 6d. Boards. Hurst. 1800.

Cromer is situated on the north-east coast of Norfolk, where the sea has encroached on the land, and greatly lessened the importance of the town and lordship of Shipdon, to which Cromer once belonged. The cliffs are consequently bold, and the shore a fine sand. It seems to be Mr. Bartell's object to render it a fashionable watering-place, and he describes with apparent good taste the shores and the scenery of its neighbourhood. In reality, we think this one of the most judicious and sensible recommendations of a watering-place that we have lately seen; but having never visited Cromer, we can only survey it with Mr. Bartell's eyes, which we have no reason to distrust.

